ADMONITION

TO

UNCONVERTED SINNERS:

IN

A SERIOUS TREATISE,

SHEWING,

I. What Converſion *is not*, and correcting ſome Miſtakes about it.
II. What Converſion *is*, and wherein it conſiſteth.
III. The Neceſſity of Converſion.
IV. The Marks of the Unconverted.
V. The Miſeries of the Unconverted.
VI. Directions for Converſion.
VII. Motives to Converſion.

By *JOSEPH ALLEINE*,
Late Miniſter of the Goſpel at *Taunton* in *Somerſetſhire*.

To which is added,

Some Forms of Prayer for the Family and Cloſet,

AND

A REMEDY of GOD's own providing for a Sinner's guilty Conſcience.

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TO THE READER.

READER,

YOU are here presented with a book, which was written many years before the name of Methodism was known in the world; which it may be proper to remind you of, in order to remove any unreasonable prejudice arising from that quarter. What I would recommend to you, is, to read it with attention, examination, and prayer, as the most effectual method

you can take to render it a bleſſing to your own ſoul. The author ſeems to have made uſe of every poſſible argument to win upon your ingenuity, to awaken conſcience, and to direct you in the way everlaſting.

I charge you, as in the preſence of the living GOD, now to do your part; and give it a faithful reading: I beg of you by every endearing motive of love and affection to your precious and immortal ſoul, that you will look upon this book as calculated to promote your preſent and everlaſting happineſs; and I beg of GOD, that he would be pleaſed ſo to accompany your reading of it with his divine and heavenly grace, as to afford you matter of thankſgiving, gratitude and praiſe to his holy name for ever and ever.

Man,

Man, by nature and practice, is a ſinner before GOD; a charge of guilt is faſtened upon him; this, in words, he readily acknowledges: but being blinded with prejudice, and having wrong conceptions both of the nature of GOD and ſin, he flatters himſelf that all will be well at laſt, and that a merciful GOD will not finally condemn him; this lulls him aſleep in Satan's arms, and makes him ſecure and eaſy under all the denunciations of GOD's wrath againſt him.

One grand deſign of the author in this book is to diſpel that groſs darkneſs, to rectify thoſe falſe conceptions he has of GOD and ſin, and to convince him that, notwithſtanding all his vain pretenſions, without true repentance, the ſentence of wrath ſtands in full force againſt him ſtill.

JESUS

JESUS CHRIST is ſet forth in ſcripture as the Saviour of ſinners, the helper of the helpleſs; the only ſure bottom upon which man is to anchor the hope of eternal ſalvation. To this Lord and Saviour is the awakened ſinner directed in this book: a free and a full ſalvation is offered him, under every poſſible aſſurance, that if he cloſes with it, his ſins ſhall be pardoned, his perſon and future ſervices accepted; and, from being a brand of hell, he ſhall become an heir of eternal glory.

Reader, the former character either is, or has been thine own: if it is thine at this preſent reading, remember thy danger; take the alarm, and flee from the wrath to come; if it has been thine formerly, and thou art truly converted to GOD by JESUS CHRIST, give

give him all the glory, rejoice in the happy exchange; walk worthy of thy high calling, and thou art made for ever.

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Thy ready servant

in the LORD.

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AN

ADMONITION

TO

Unconverted Sinners, &c.

An Earneſt Invitation to Sinners to turn to GOD, in order to their Eternal Salvation.

DEARLY beloved and longed for, I gladly acknowledge myſelf a Debtor to you all, and am concerned, as I would be found a good ſteward to the Houſhold of GOD, to give to every one his portion: but the phyſician is moſt ſolicitous for thoſe patients, whoſe caſe is moſt doubtful and hazardous; and the father's bowels are eſpecially turned towards his dying child: the numbers of unconverted ſouls among you, call for my moſt earneſt compaſſions and haſty diligence, to pluck them out of burning, *Jude* 23. And therefore to theſe firſt I ſhall apply myſelf in theſe lines.

But whence ſhall I fetch my argument? or how ſhall I chooſe my words? Lord, wherewith ſhall I woo them? wherewith ſhall I win them?

O that I could but tell! I would write unto them in tears, I would weep out every argument, I would empty my veins for ink, I would petition them on my knees, verily (were I able) I would: O how thankful would I be if they would be prevailed with to repent and turn!

"But, Lord, how inſufficient am I for this "work! I have been many a year wooing for "thee, but the damſel would not go with me: "Lord, what a taſk haſt thou ſet me to do! Alas, "wherewith ſhall I pierce the ſcales of Leviathan, "or make the heart to feel that's hard as ſtone, "hard as a piece of nether millſtone! ſhall I go "and lay my mouth to the grave, and look when "the dead will obey me and come forth? ſhall "I make an oration to the rocks, or declaim to "the mountains, and think to move them with "arguments? ſhall I give the blind to ſee? from "the beginning of the world was it not heard that "a man opened the eyes of the blind." But thou "O Lord, canſt pierce the ſcales and prick the "heart of the ſinner: I can but ſhoot at rovers, "and draw the bow at a venture; but do thou "direct the arrow between the joints of the har-"neſs, kill the ſin, and ſave the ſoul of a ſinner "that caſts his eyes on theſe labours."

Brethren, I beſeech you ſuffer friendly plainneſs and freedom with you in your deepeſt concernments. I am not playing the orator, to make a learned ſpeech to you, nor dreſſing my diſh with eloquence wherewith to pleaſe you; theſe lines are upon a weighty errand indeed, namely, to convince and convert, and to ſave you. I am not baiting my hook with rhetoric, nor fiſhing for your applauſe, but for your ſouls. My work is not to pleaſe you, but to ſave you: nor is my buſineſs

with

with your fancies, but your hearts; if I have not your hearts, I have nothing. If I were to pleaſe your ears, I could ſing another ſong: if I were to preach myſelf, I would ſteer another courſe; I could then tell you a ſmoother tale; I would make you pillows, and ſpeak you peace; for how can *Ahab* love his *Micaiah*, that "always prophe-"ſies evil concerning him? " 1 *Kings* xxii. 8. But how much "better are the wounds of a friend "than the fair ſpeeches of an harlot, who flatter-"eth with her lips till the dart ſtrike through the "liver, and hunteth for the precious life?" *Prov.* vii. 21, 22, 23. and vi. 26. If I were to quiet a crying infant, I might ſing to him a pleaſant ſong, and rock him to ſleep! but when the child is fallen into the fire, the parent takes another courſe; he will not go to ſtill him with a ſong or a trifle. I know if we ſpeed not with you, you are loſt; if we cannot get your conſent to "ariſe and come "away," you periſh for ever: no converſion, and no ſalvation: I muſt get your good-will, or leave you miſerable.

But here the difficulty of my work again recurs upon me: "Lord, chooſe my ſtones out of the "brook," 1 *Sam.* xvii. 40, 45. I come in the name "of the Lord of hoſts, the GOD of the armies of "*Iſrael*." I come forth, like the ſtripling *David*, to wreſtle "not with fleſh and blood, but with "principalities and powers, and rulers of the dark-"neſs of this world," *Eph.* vi. 12. This day let the Lord ſmite the Philiſtine, and "ſpoil the "ſtrong man of his armour, and give me to fetch "off the captives out of his hand: Lord, chooſe "my words, chooſe my weapons for me; and "when I put my hand into the bag, and take "thence a ſtone and ſling it, do thou carry it to

" the mark and make it ſink, not in the fore-
" head, 1 *Sam.* xvii. 49. but the heart of the un-
" converted ſinner, and ſmite him to the ground,
" with *Saul* in this ſo happy fall," *Acts* ix. 4.
Thou haſt ſent me as *Abraham* did his ſervant,
" to take a wife unto my maſter thy Son," *Gen.*
xxiv. 4. but my diſcouraged ſoul is ready to fear
" the woman will not be willing to follow me:
" O Lord GOD of my maſter, I pray thee ſend
" me good ſpeed this day, and ſhew kindneſs to
" my maſter, and ſend thine angel before me, and
" proſper my way, that I may take a wife unto
" thy ſon," *Gen.* xxiv. 12. that as thy ſervant
" reſted not till he had brought *Iſaac* and *Re-*
" *becca* together, ſo I may be ſucceſsful to bring
" CHRIST and the ſouls of my people together
" before we part."

But I turn me unto you. Some of you do not know what I mean by *Converſion*, and in vain ſhall I perſuade you to that which you do not underſtand; and therefore for your ſakes I ſhall ſhew *what this Converſion is*. Others do cheriſh ſecret hopes of mercy, though they continue as they are; and for them I muſt ſhew the *Neceſſity of Converſion*. Others are like to harden themſelves with a vain conceit that they are converted already; unto them I muſt ſhew the mark of the *Unconverted*. Others, becauſe they feel no harm, fear none, and ſo ſleep upon the top of the maſt; to them I ſhall ſhew the miſeries of the *Unconverted*. Others ſit ſtill, becauſe they ſee not their way out; to them I ſhall ſhew the *Means of Converſion*. And finally, for the quickening of all, I ſhall cloſe with the *Motives to Converſion*

CHAP.

CHAP. I.

Shewing in the Negative what CONVERSION *is not, and correcting ſome Miſtakes about it.*

LET the blind *Samaritans* worſhip they know not what, *John* iv. 22. let the heathen *Athenians* ſuperſcribe their altar, "Unto the unknown "GOD," *Acts* xvii. 23. they that know man's conſtitution, and the nature of the human ſoul's operation, cannot but know, that the underſtanding having the empire in the ſoul, he that will go rationally to work, muſt labour to let in the light here. Now, that I may cure the miſtakes of ſome, who think they are converted when they are not, as well as remove the troubles and fears of others, that think they are not converted when they are; I ſhall ſhew you the nature of Converſion, both negatively, or what it is not; and poſitively, what it is.

We will begin with the negative.

1. "It is not the taking upon us the profeſſion "of chriſtianity." Doubtleſs chriſtianity is more than a name. If we will hear *Paul*, it lies not in word, but in power, 1 *Cor.* iv. 20. If to ceaſe to be Jews and Pagans, and to put on the Chriſtian profeſſion, had been true converſion, who better Chriſtians than they of *Sardis* and *Laodicea*? Theſe were all Chriſtians by profeſſion, and had a name to live; but becauſe they had but a name, are condemned by CHRIST, and threatened to be ſpued out, *Rev.* iii. 1, 16. Are there not many that mention the name of the Lord JESUS, and yet depart not from iniquity? 2 *Tim.* ii. 19. and "pre-"teſs they know GOD, but in works they deny "him?" *Titus* i. 16. And will GOD receive theſe

for true converts, becauſe turned to the Chriſtian religion? What! converts from ſin, when yet they do live in ſin? It is a viſible contradiction. Surely if the lamp of profeſſion would have ſerved the turn, the fooliſh virgins had never been ſhut out, *Matt.* xxv. 12. We find not only profeſſors, but preachers of CHRIST, and wonder-workers, turned off becauſe evil-workers. *Matt.* vii. 22, 23.

2. "It is not the being waſhed in the laver "of regeneration, or putting on the badge of "CHRIST in baptiſm." Many take the preſs-money, and wear the livery of CHRIST, that yet never ſtand to their colours, nor follow their leader. *Ananias* and *Sapphira*, and *Simon Magus*, were baptized as well as the reſt.

Friends and brethren, "Be not deceived, GOD "is not mocked," *Gal.* vi. 7. Whether it be your baptiſm, or whatever elſe that you pretend, I tell you from the living GOD, that if any of you be prayerleſs perſons, or unclean, or malicious, or covetous, or riotous, or a ſcoffer, or a lover of evil company, *Prov.* xiii. 20. in a word, if you are not holy, ſtrict, and ſelf-denying Chriſtians, *Heb.* xii. 14. *Matt.* xvi. 24. you cannot be ſaved, except you be transformed by a further work upon you, and renewed again by repentance.

3. "It lies not in a moral righteouſneſs." This exceeds not the righteouſneſs of the Scribes and Phariſees, and therefore cannot bring us to the kingdom of GOD, *Matt.* v. 20. *Paul*, while unconverted, "touching the righteouſneſs which is "in the Law, was blameleſs," *Phil.* iii. 6. None could ſay, "Black is thine eye." The ſelf-juſticiary could ſay, "I am no extortioner, adulterer, "unjuſt, *&c.*" *Luke* xviii. 11. Thou muſt have

ſomething

ſomething more than all this to ſhew, or elſe (however thou mayeſt juſtify thyſelf) GOD will condemn thee. I condemn not morality, but warn you not to reſt there; piety includes morality, as chriſtianity doth humanity, and grace reaſon; but we muſt not divide the tables.

4. "It conſiſts not in an external conformity to "the rules of piety" It is too manifeſt men may have a form of godlineſs without the power, 2 *Tim.* iii 5. Men may pray long, *Matt.* xxiii. 14. and faſt often, *Luke* xviii. 12. and hear gladly, *Mark* vi. 20. and be very forward in the ſervice of GOD, though coſtly and expenſive, *Iſaiah* i. 11. and yet be ſtrangers to *Converſion:* they muſt have more to plead for themſelves, than that they keep their church, give alms, and make uſe of prayer, to prove themſelves ſound converts: no outward ſervice but a hypocrite may do it, even to the "giving all his "goods to feed the poor, and his members to the "fire," 1 *Cor.* xiii. 3.

5. "It lies not in the chaining up of corrup-"tion by education, human laws, or the force of "incumbent affliction." It is too common and eaſy to miſtake education for grace; but if this were enough, who a better man than *Jehoaſh?* While *Jehoiadah* his uncle lived, he was very forward in GOD's ſervice, and calls upon him to repair the houſe of the Lord, 2 *Kings* xii. 2, 7. but here was nothing more than good education all this while; for when his good tutor was taken out of the way, he appears to have been but a wolf chained up, and falls away to idolatry.

6. In ſhort, "It conſiſts not in illumination or "conviction, not in a ſuperficial change or par-"tial reformation." An apoſtate may be a man enlightened, *Heb.* vi. 4. and a *Felix* tremble under

conviction, *Acts* xxiv. 25. and a *Herod* amend many things, *Mark* vi. 20. It is one thing to have ſin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, becauſe they have been troubled in conſcience for their ſins, think well of their caſe, miſerably miſtaking *conviction* for *converſion*: with theſe *Cain* might have paſſed for a convert, who ran up and down the world like a man diſtracted, under the rage of a guilty conſcience, till with building and buſineſs he had wore it away, *Gen.* iv. 13, 14. Others think, that becauſe they have given over their riotous courſes, and are broken off from evil company, or ſome particular luſt, and reduced to ſobriety and civility, they are now no other than real converts; forgetting that there is a vaſt difference between being ſanctified and civilized; and that many ſeek to enter into the kingdom of heaven, *Luke* xiii. 24. and are not far from it, *Mark* xii. 34. and arrive to the *almoſt* of chriſtianity, *Acts* xxvi. 28. and yet fall ſhort at laſt. Whilſt conſcience holds the whip over them, many will pray, hear, read, and forbear their delightful ſins; but no ſooner is the lion aſleep, but they are at their vomit again. — Who more religious than the Jews, when GOD's hand was upon them? *Pſalm* lxxviii. 34, 35. yet no ſooner was the affliction over, but they forgot GOD, and ſhewed their religion to be a fit, ver. 36, 37. Thou mayeſt have diſgorged a troubleſome ſin, that will not ſit eaſy on thy ſtomach, and have eſcaped thoſe groſs pollutions of the world, and yet not have changed thy ſwiniſh nature all the while, 2 *Peter* ii. 20, 22.

You may caſt the lead out of the rude maſs into the more comely proportion of a plant, and then

then into the ſhape of a beaſt, and thence into the form and features of a man, yet all the while it is but lead ſtill: ſo a man may paſs through divers tranſmutations, from ignorance to knowledge, from profaneneſs to civility, thence to a form of religion; and all this while he is but carnal and unregenerate, whilſt his nature remains unchanged.

APPLICATION. "Hear then, O ſinners, hear "as you would live, ſo come and hear," *Iſa.* lv. 3. Why would you ſo willingly deceive yourſelves, or build your hopes upon the ſand? I know he ſhall find hard work of it, that goes to pluck away your hopes: it cannot but be ungrateful to you, and truly it is not pleaſing to me. I ſet about it as a ſurgeon, when to cut off a putrified member from his well-beloved friend, which of force he muſt do, though with an aching heart, a pitiful eye, and a trembling hand. But underſtand me, Brethren, I am only taking down the ruinous houſe, (which will otherwiſe ſpeedily fall of itſelf, and bury you in the rubbiſh) that I may build it fair, firm and ſtrong for ever. "The hope "of the hypocrite ſhall periſh," *Prov.* xi. 7. if GOD be true to his word. And hadſt not thou better, O ſinner, to let the word convince thee now in time, and let go thy falſe and ſelf-deluding hopes, than have death too late to open thine eyes, and find thyſelf in hell before thou art aware? I ſhould be a falſe and faithleſs ſhepherd, if I ſhould not tell you, that you who have built your hopes upon no better grounds than theſe before-mentioned, are yet in your ſins. Let your conſcience ſpeak: What is it that you have to plead for yourſelves? Is it that you wear CHRIST's livery? that you bear his name? that you are of the viſible

church? that you have knowledge in the points of religion, are civilized, perform religious duties, are juſt in your dealings, have been troubled in conſcience for your ſins? I tell you from the LORD, theſe pleas will never be accepted at GOD's bar: all this, though good in itſelf, will not prove you converted, and ſo will not ſuffice to your ſalvation. O! look about ye, and bethink yourſelves of turning ſpeedily and ſoundly. Set to praying, and to reading, and ſtudying your own hearts; reſt not till GOD hath made thorough work with you; for ye muſt be other men, or elſe you are loſt men.

But if theſe be ſhort of converſion, what ſhall I ſay of the profane ſinner? It may be, he will ſcarce caſt his eye or lend his ear to this diſcourſe; but if there be any ſuch reading, or within hearing, he muſt know from the Lord that made him, that he is far from the kingdom of GOD. May a man be civilized, and not converted; where then ſhall the drunkard and glutton appear? May a man keep company with the wiſe virgins, and yet be ſhut out; ſhall not "a companion of fools much "more be deſtroyed? *Prov.* xiii. 20. May a man be true and juſt in his dealings, and yet not be juſtified of GOD.: what then will become of thee, O wretched man, whoſe conſcience tells thee thou art falſe in thy trade, and falſe of thy word, and makeſt thy advantage by a lying tongue? If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition for reſting in them, and ſitting down on this ſide of converſion; what will become of you, O miſerable families, that live without GOD in the world? and of you, O wretched ſinners, with whom GOD is ſcarce in all your thoughts; that are

ſo

ſo ignorant that you cannot, or ſo careleſs that you will not pray? O repent and be converted; "break "off your ſins by righteouſneſs," away to CHRIST for pardoning and renewing grace; give up yourſelves to him, to walk with him in holineſs, or elſe you ſhall never ſee GOD. O that you would take the warnings of GOD! In his name I once more admoniſh you: "Turn you at my reproof," *Prov.* i. 23. "Forſake the fooliſh and live," *Prov.* ix. 6. "Be ſober, righteous, godly," *Tit.* ii. 12. "Waſh your hands, ye ſinners; purify your hearts, "ye double minded," *James* iv. 8. "Ceaſe to do "evil; learn to do well," *Iſa.* i. 16, 17. But if you will on, you muſt die, *Ezek.* xxxiii. 11.

CHAP. II.

Shewing poſitively what CONVERSION *is.*

I MAY not leave you with your eyes half open, as he that "ſaw men as trees walking," *Mark* viii. 24. The word is "profitable for doctrine as well as reproof," 2 *Tim.* iii. 16. And therefore having thus far conducted you by the ſhelves and rocks of ſo many dangerous miſtakes, I would guide you at length into the harbour of truth.

Converſion then, in ſhort, lies in the thorough change both of the heart and life: I ſhall briefly deſcribe it in its nature and cauſes.

1. "The Author is the Spirit of GOD," and therefore it is called "the ſanctification of the Spirit," 2 *Theſſ.* ii. 13. and "the renewing of the holy Ghoſt," *Titus* iii. 5. yet not excluding the other perſons in the Trinity: for the Apoſtle teacheth us to bleſs "the Father of our Lord JE-"SUS CHRIST, for that he hath begotten us

"again,"

" again," 1 *Pet.* i. 3. and CHRIST is ſaid to give " repentance unto Iſrael," *Acts* v. 31. and is called " the everlaſting Father," *Iſa.* ix. 6. and we his ſeed, and " the children which GOD hath given him," *Heb.* ii. 13 *Iſa.* liii. 10. O bleſſed birth! the whole Trinity fathers the new creature: yet this work is principally aſcribed to the holy Ghoſt, and ſo we are ſaid to be " born of the Spirit," *John* iii. 8.

So then it is a work above man's power: " we " are born, not of the will of the fleſh, nor of the " will of man, but of GOD," *John* i. 13. Never think thou canſt convert thyſelf; if ever thou wouldeſt be ſavingly converted, thou muſt deſpair of doing it in thine own ſtrength. It is a reſurrection from the dead, *Rev.* xx. 5. *Epheſ.* ii. 1. a new creation, *Gal.* vi. 15. *Epheſ.* ii. 10. a work of abſolute omnipotence, *Epheſ.* i. 19. Are theſe out of the reach of human power? If thou haſt no more than thou hadſt by thy firſt birth, a good nature, a meek and chaſte temper, *&c.* thou art a very ſtranger to true converſion: this is a ſupernatural work.

2. "The moving cauſe is internal or exter-" nal. The internal mover is only free grace." " Not by works of righteouſneſs which we have " done, but of his own mercy he ſaved us, and by " the renewing of the Holy Ghoſt," *Titus* iii. 5. " Of his own will begat he us," *James* i. 18. We are choſen and called *unto* ſanctification, not *for* it, *Epheſ.* i. 4.

How affectionately doth *Peter* liſt up his hands! " Bleſſed be the GOD and Father of our Lord JE-" SUS, who of his abundant mercy hath begotten " us again," 1 *Peter* i. 3. How feelingly doth *Paul* magnify the free mercy of GOD in it! " GOD

" who

" who is rich in mercy, for his great love where-
" with he loved us, hath quickened us together
" with CHRIST: by grace ye are ſaved," *Epheſ.* ii. 4, 5.

" The external mover is the merit and inter-
" ceſſion of the bleſſed JESUS." " He hath ob-
" tained gifts for the rebellious," *Pſalm* lxviii. 18. and through him it is that GOD worketh in us what is well-pleaſing in his ſight, *Heb.* xiii. 21. Through him are all ſpiritual bleſſings beſtowed upon us in heavenly things, *Epheſ.* i. 3. He interceded for the elect that believed not, *John* xvii. 20. Every convert is the fruit of his travail, *Iſa.* liii. 11. O, never was infant born into the world with that difficulty that CHRIST endured for us! How emphatically he groaneth in his travail! All the pains that he ſuffered on his croſs, they were our birth-pains, *Acts* ii. 24. Ὠδινας, the pulls and throes that CHRIST endured for us. He is made ſanctification to us, 1 *Cor.* i. 30. He ſanctified himſelf (that is, ſet apart himſelf as a ſacrifice) that we may be ſanctified, *John* xvii. 19. We are " ſanctified through the offering of his body once
" for all," *Heb.* x. 10.

3. " The inſtrument is either perſonal or real." The perſonal is the miniſtry. " I have begotten
" you in CHRIST, through the goſpel," 1 *Cor.* iv. 15. CHRIST's miniſters are they that are ſent to open mens eyes, and to turn them to GOD, *Acts* xxvi. 18.

" The inſtrument real is the word." We were begotten by the word of truth; this is it that enlightens the eye, that converteth the ſoul, *Pſalm* xix. 7, 8. that maketh wiſe to ſalvation, 2 *Tim.* iii. 15. This is the incorruptible ſeed, by which we are born again, 1 *Pet.* i. 23. If we are waſhed,

it is by the word, *Epheſ.* v. 26. If we are ſanctified it is through the truth, *John* xvii. 17. This generates faith, and regenerates us, *Rom.* x. 17. *James* i. 18.

O ye ſaints, how ſhould ye love the word! for by this ye have been converted. O ye ſinners, how ſhould ye ply the word! for by this you muſt be converted; no other ordinary means but this. You that have felt its renewing power, make much of it while you live, be for ever thankful for it; tie it about your necks, write it upon your hands, lay it in your boſoms, *Prov.* vi. 21, 22. When you go, let it lead you; when you ſleep, let it keep you; when you wake let it talk with you. Say with holy *David*, "I will never forget thy "precepts, for with them thou haſt quickened "me," *Pſalm* cxix. 93. You that are unconverted, read the word with diligence, flock to it where powerfully preached, fill the porches as the multitude of the impotent, blind, halt, withered; waiting for the moving of the water, *John* v. 3. Pray for the coming of the Spirit in the word: come off thy knees to the Sermon; and come to thy knees from the Sermon; The ſeed doth not proſper, becauſe not watered by prayers and tears, nor covered by meditation.

4. "The final cauſe is man's ſalvation, and "GOD's glory." We are choſen through ſanctification to ſalvation, 2 *Theſſ.* ii. 13. called that we might be glorified, *Rom.* viii. 30. but eſpecially that GOD might be glorified, *Iſa.* lx. 21. that we ſhould ſhew forth his praiſe, 1 *Pet.* ii. 9. and be fruitful in good works, *Col.* i. 10. O Chriſtian! do not forget the end of thy calling; let thy light ſhine, *Matt.* v. 16, let thy lamp burn, let thy fruits be good, and many, and in ſeaſon, *Pſalm* i. 3. let

all

all thy deſigns fall in with GOD's that he may be magnified in thee, *Phil.* i. 10.

5. "The ſubject is the elect ſinner, and that "in all his parts and powers, members and mind." Converſion is no repairing of the old building; but it takes all down, and erects a new ſtructure; it is not the putting in a patch, or ſewing on a liſt of holineſs; but, with the true convert holineſs is woven into all his powers, principles and practice. The ſincere Chriſtian is quite a new fabrick, from the foundation to the top-ſtone all new, he is a new man, *Epheſ.* iv. 24. a new creature. "All things are become new," 2 *Cor.* v. 17. Converſion is a deep work, a heart-work, *Acts* iii. 37. and vi. 14. it turns all upſide-down, and makes a man to be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions of the whole life.

1. "Throughout the mind!" It makes an univerſal change within. Firſt it turns the balance of the judgment, ſo that GOD and his glory do weigh down all carnal and worldly intereſt, *Acts* xx. 24. *Phil.* i. 20. *Pſalm* lxxiii. 25. It opens the eye of the mind, and makes the ſcales of its native ignorance to fall off, and "turns men from darkneſs to light." *Acts* xxvi. 18. *Eph.* v. 8. 1 *Pet.* ii. 2. The man that before ſaw no danger in his condition, now concludes himſelf loſt, and for ever undone, *Acts* ii. 37. except renewed by the power of grace. He that formerly thought there was little hurt in ſin, now comes to ſee it to be the chief of evils: he ſees the unreaſonableneſs, the unrighteouſneſs, the deformity and filthineſs that is in ſin; ſo that he is affrighted with it, lothes it, dreads it, flees it, and even abhors

himſelf

himſelf for it, *Rom.* vii. 18. *Job* xlii. 6. *Ezek.* xxxvi. 31.

Now according to this new light, the man is of another mind, another judgment, than before he was: now GOD is all with him, he hath none "in heaven or on earth, like him," *Pſalm* lxxiii. 25. He prefers him truly before all the world; his favour is his life; the light of his countenance is more than corn, or wine and oil, the good that formerly he inquired after, and ſet his heart upon, *Pſalm* iv. 6, 7. This is the convert's voice; "The "Lord is my portion, ſaith my ſoul: Whom have "I in heaven, but thee? And there is none upon "earth that I deſire beſides thee. GOD is the "ſtrength of my heart, and my portion for ever," *Pſalm* lxxiii. 25, 26. *Lam.* iii. 24.

Secondly, "It turns the bias of the will, both "as to means and end." 1. "The intentions "of the will are altered," *Ezek.* xxxvi. 26. *Jer.* xxxi. 33. *Iſa.* xxvi. 8, 9. Now the man hath new ends and deſigns: Now he intends GOD above all, and deſires and deſigns nothing in all the world ſo much, as that CHRIST may be magnified in him, *Phil.* i. 20. He counts himſelf more happy in this, than in all that the earth could yield, that he may be ſerviceable to CHRIST, and bring him glory in his generation. This is the mark he aims at, that the name of JESUS may be great in the world; and that all the ſheaves of his brethren may bow to his ſheaf, *Gen.* xxxvii. 7.

Reader, Doſt thou view this, and never ask thyſelf, whether it be thus with thee? Pauſe a while, and breathe on this great concernment.

2. "The election is alſo changed," ſo that he chooſeth another way, *Pſalm* cxix. 15. He pitcheth upon GOD as his bleſſedneſs, and upon CHRIST

as

as the principal, and holineſs, as the ſubordinate means to bring him to GOD, *John* xiv. 6. *Rom.* ii. 7. He chooſeth JESUS for his LORD, *Col.* ii. 6. He is not merely forced into CHRIST by the ſtorm, nor doth he take CHRIST for bare neceſſity; but he deliberately reſolves that CHRIST is his beſt choice, *Phil.* i. 23. and would rather have him to chooſe than all the good of this world, might he enjoy it while he would. Again, He takes holineſs for his path; he doth not of mere neceſſity ſubmit to it, but he likes and loves it: "I have *choſen* the way of thy precepts," *Pſalm* cxix. 173. He takes GOD's teſtimonies, not as his bondage, but as his heritage, yea, heritage for ever, ver. 111. He counts them not his burden, but his bliſs; not his cords, but his cordials, 1 *John* v. 3. *Pſalm* cxix. 14, 16, 17. He doth not only bear, but take up CHRIST's yoke. He takes not holineſs as the ſtomach doth the lothed potion, which it will down with rather than die, but as the hungry doth his beloved food. No time paſſeth ſo ſweetly with him (when he is himſelf) as that he ſpends in the exerciſes of holineſs; theſe are both his aliment and element, the deſire of his eyes, and the joy of his heart, *Job* xxiii. 12, *Pſalm* cxix. 82, 131, 162, 174. and lxiii. 5. Put thy conſcience to it as thou goeſt, whether thou art the man: O happy man, if this be thy caſe! But ſee thou be thorough and impartial in the ſearch.

Thirdly, "It turns the bent of the affections," 2 *Cor.* vii. 11. Theſe run all in a new channel: the *Jordan* is now driven back, and the water runs upward againſt its natural courſe.

CHRIST is his *hope*, 1 *Tim.* i. 1. this is his *prize*, *Phil.* iii. 8. here his eye is, here his heart is. He is contented to caſt all overboard (as the merchant

merchant in the ſtorm ready to periſh) ſo he may but keep this jewel.

The firſt of his *deſires* is not after gold, but grace, *Phil.* iii. 13. He hungers after it, he ſeeks it as ſilver, he digs for it as for hid treaſure: he had rather be gracious than be great; he had rather be the holieſt man on earth, than the moſt learned, the moſt famous, the moſt proſperous. While carnal, he ſaid, "O! if I were but in great eſteem, and rolled in wealth, and ſwimmed in pleaſure, if my debts were paid, and I and mine provided for, then I were a happy man." But now the tone is changed: "O! ſaith the convert, if I had but my corruptions ſubdued, if I had ſuch meaſures of grace, ſuch fellowſhip with GOD, though I were poor and deſpiſed, I ſhould not care, I ſhould account myſelf a bleſſed man." Reader, is this the language of thy ſoul!

His *joys* are changed. He rejoiceth in the ways of GOD's teſtimonies, as much as in all riches, *Pſalm* cxix. 14. He "delights in the law of the "Lord;" he hath no ſuch joy as in the thoughts of CHRIST, the fruition of his company, the proſperity of his people.

His *cares* are quite altered; he was once ſet for the world, and any ſcraps of by-time was enough for his ſoul. Now he "gives over caring for the "aſſes," and ſets his heart on the kingdom: now all the cry is, "What ſhall I do to be ſaved?" *Acts* xvi. 30. His great ſolicitude is how to ſecure his ſoul: O, how he would bleſs you, if you could put him out of doubt of this!

His *fears* take another turn, *Heb.* xi. 25, 27. Once he was afraid of nothing ſo much as the loſs of his eſtate or eſteem, the pleaſure of friends, or the frowns of the great; nothing ſounded ſo terrible

to

to him, as pain, or poverty, or disgrace: now these are little to him, in comparison of GOD's dishonour or displeasure. How warily doth he walk, lest he should tread upon a snare! He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting it over his shoulder, lest he should be overtaken with sin, *Psalm* xxxix. 1. *Prov.* xxviii. 14. *Eccles.* ii. 14. It kills his heart to think of losing GOD's favour, this he dreads as his only undoing, *Psalm* li. 11, 12. and cxix. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with CHRIST.

His *love* runs a new course. "My love was "crucified," saith *Ignatius*; that is, my CHRIST. "This is my beloved," saith the spouse, *Cant.* v. 16. How doth *Augustine* often pour out his love upon CHRIST! , "O eternal blessedness, *&c.*— He can find no words sweet enough: "Let me "see thee, O light of mine eyes! Come, O "thou joy of my spirit. Let me behold thee, O "life of my soul. Appear unto me, O my great "delight, my sweet comfort; O my GOD, my "life, and the whole glory of my soul. Let me "find thee, O desire of my heart. Let me hold "thee, O love of my soul. Let me embrace "thee, O heavenly bridegroom. Let me possess "thee."

His *sorrows* have now a new vent, 2 *Cor.* vii. 9, 10. The view of his sins, the sight of a CHRIST crucified, that would scarce stir him before, now how much do they affect his heart!

His *hatred* boils, his anger burns against sin, *Psalm* cxix. 104. He hath no patience with himself; he calls himself fool, and thinks any name too good for himself, when his indignation is stirred

ſtirred up againſt ſin, *Pſalm* lxxiii. 22. *Prov.* xxx. 2.

"Commune then with thy own heart," and attend the common and general current of thine affection, whether it be towards GOD in CHRIST above all other concernments. Indeed, ſudden and ſtrong commotions of the affections and ſenſitive parts are often found in hypocrites, eſpecially where the natural inclination leads thereunto: and, contrary-wiſe, the ſanctified themſelves are many times without ſenſible ſtirring of the affections, where the temper is more ſlow, dry and dull. The great inquiry is, whether the judgment and will be ſteadily determined for GOD, above all other good, real or apparent; and if the affections do ſincerely follow their choice and conduct, though it be not ſo ſtrongly and ſenſibly as is to be deſired, there is no doubt but the change is ſaving.

2. "Throughout the members." Thoſe that were before the inſtruments of ſin, are now become the holy utenſils of CHRIST's living temple, *Rom.* vi. 16. 1 *Cor.* iii. 16. The *eye*, that was once a wandering eye, a wanton eye, a haughty, a covetous eye, is now employed, as *Mary*'s, in weeping over its ſins, *Luke* vii. 38. in beholding GOD in his works, *Pſalm* viii. 3. in reading his word, *Acts* viii. 30. in looking up and down for objects of mercy, and opportunities for his ſervice.

The *ear*, that was once open to Satan's call, and that, like a vitiated palate, did reliſh nothing ſo much as filthy, or at leaſt frothy talk, and the fool's laughter, is now bored to the door of CHRIST's houſe, and open to his diſcipline: it ſaith, "Speak, LORD, for thy ſervant heareth;" and waits for his words as the rain, and reliſheth them more than the appointed food, *Job* xxxiii. 12.

12. "than the honey and the honey-comb," *Pſalm* xix. 10.

The *head*, that was the ſhop of worldly deſigns, is now filled with other matters, and ſet on the ſtudy of GOD's will, *Pſalm* i. 2. and cxix. 97. The *thoughts* and *cares* that fill it, are principally how he may pleaſe GOD, and flee ſin.

His *heart*, that was full of filthy luſts, is now become an altar of incenſe, where the fire of divine love is ever kept in; and whence the daily ſacrifice of prayer and praiſe, and the ſweet incenſe of holy deſires, ejaculations and aſpirations, are continually aſcending, *Pſalm* cviii. 1. and cxix. 20. and cxxxix. 17, 18.

The *mouth* is become a well of life, his *tongue* as choice ſilver, and his *lips* feed many, now the ſalt of grace hath ſeaſoned his ſpeech, and eat out the corruption, *Gal.* iv. 6. and cleanſed the mouth from its filthy communication, flattery, boaſting, lying, ſwearing, backbiting, that once came like flaſhes from the hell that was in the heart, *James* iii. 6, 7.

The *throat*, that was once "an open ſepulchre," *Rom.* iii. 13. now ſends forth the ſweet breath of prayer and holy diſcourſe, and the man ſpeaks in another tongue, in the language of *Canaan*, and is never ſo well as when talking of GOD and CHRIST, and the matters of another world. His mouth bringeth wiſdom, his tongue is become the ſilver trumpet of his Maker's praiſe, his glory, and the beſt member that he hath.

Now here you ſhall have the hypocrite halting: he ſpeaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteouſneſs in his hand; or the hand is white, but his heart is full of rottenneſs, *Matt.* xxiii. 27. full

of

of unmortified cares, a very oven of luſt, a ſhop of pride, the ſeat of malice. It may be, with *Nebuchadnezzar*'s image, he hath a *golden head*, a great deal of knowledge; but he hath feet of *clay*, his affections are worldly, he minds earthly things, and his way and walk are ſenſual and carnal: you may trace him in his ſecret haunts, and his foot-ſteps will be found in ſome by-paths of ſin; the work is not throughout with him.

3. "Throughout the motions, or the life and "practice." The new man takes a new courſe, *Eph.* ii. 2, 3. his "converſation is in heaven," *Phil.* iii. 20. No ſooner doth CHRIST call by effectual grace, but he ſtraightway becomes a follower of him, *Matt.* iv. 20. When GOD hath given the new heart, and wrote his law in his mind, he forthwith walks in his ſtatutes, and keeps his judgments, *Ezek.* xxxvi. 26, 27.

Though ſin may be *in* him, yet it "hath no more dominion *over* him," *Rom.* vi. 7, 14. he "hath his fruit unto holineſs," chap. vi. 22. And though he makes many a blot, yet the law of life, and JESUS, is what he eyes as his copy, *Pſalm* cxix. 30. *Heb.* xii. 2. and he hath an unfeigned reſpect to all GOD's commandments, making conſcience even of little ſins and little duties, *Pſalm* cxix. 113. His very infirmities are his ſoul's burden, and are like the duſt in a man's eye, which though but little, yet is not a little troubleſome. (O man! doſt thou read this, and never turn in upon thy ſoul by ſelf examination?) The ſincere convert is not one man at church, and another at home; he is not a ſaint on his knees, and a cheat in his ſhop; he will not tithe mint and cummin, and neglect "mercy and judgment, and the weighty "matters of the law;" he doth not pretend piety and

and neglect morality, *Matt.* xxiii. 14. but he turneth from all his ſins, aad keeps all GOD's ſtatutes, *Ezek.* xviii. 21. though not perfectly, except in deſire and endeavour, yet ſincerely; not allowing himſelf in the breach of any, *Rom.* vii. 15. Now he delights in the word, and ſets himſelf to prayer, and opens his hand and draws out his ſoul to the hungry, *Rom.* vii. 22. *Pſal.* cix 4. *Iſa.* lviii. 10. "He breaketh off his ſins by righteouſ-"neſs, and his iniquities by ſhewing mercy to the "poor," *Dan* iv. 27. and "hath a good conſci-"ence, willing in all things to live honeſtly," *Heb.* xiii. 18. and to keep without offence towards GOD and man.

Here again you find the unſoundneſs of many profeſſors, that take themſelves for good Chriſtians: they are partial in the law, *Mal.* ii. 9. and take up with the cheap and eaſy duties of religion, but go not through with the work: they are as a cake not turned. It may be you ſhall have them exact in their words, punctual in their dealings, but then they do not exerciſe themſelves unto godlineſs; and for examining themſelves, and governing their hearts, to this they are ſtrangers. You may have them duly at church, but follow them to their families, and there you ſhall ſee little but the world minded; or if they have a road for family duties, follow them to their cloſets, and there you ſhall find their ſouls are little looked after. It may be they ſeem otherwiſe religious, but bridle not their tongues, and ſo all their religion is vain, *James* i. 26. It may be they come up to cloſet and family prayer; but follow them to their ſhops, and there you ſhall find them in a trade of lying, or ſome covert and cleanly way of deceit. Thus the hypocrite goes through-

out

out in the courſe of his obedience.—And thus much for the ſubject of CONVERSION.

6. "The terms are either *from which*, or *to which*."

1. "The terms from which we turn in this "motion of Converſion, are ſin, Satan, the world, "and our own righteouſneſs."

Firſt, *Sin*. When a man is converted, he is for ever out with ſin; yea, with all ſin, *Pſalm* cxix. 128. but moſt of all with his own ſins, and eſpecially with his boſom ſin, *Pſalm* xviii. 23. Sin is now the but of his indignation, 2 *Cor.* vii. 11. he thirſts to bathe his hands in the blood of his ſins. His ſins ſet his ſorrows abroach: it is ſin that pierces him and wounds him; he feels it like a thorn in his ſide, like a prick in his eye; he grones and ſtruggles under it, and not formally, but feelingly cries out, *O wretched man!* He is not impatient of any burden ſo much as of his ſin, *Pſalm* xl. 12. If GOD ſhould give him his choice, he would chooſe any affliction, ſo he might be rid of ſin: he feels it like the cutting gravel in his ſhoes, pricking and paining him as he goes.

Before converſion he had light thoughts of ſin; he cheriſhed it in his boſom, as *Uriah* his lamb; "he nouriſhed it up, and it grew up together with "him; it did eat as it were of his own meat, and "drank of his own cup, and lay in his boſom, and "was unto him as a daughter." But when GOD opens his eyes by converſion, he throws it away with abhorrence, *Iſa.* xxx. 22. When a man is ſavingly changed, he is not only deeply convinced of the danger, but defilement of ſin; and O, how earneſt is he with GOD to be purified! He lothes himſelf for his ſins, *Ezek.* xxxvi. 31. He runs to

CHRIST

CHRIST, and "casts himself into the fountain for "sin and for uncleanness," *Zech.* xiii. 1.

The sound convert is heartily engaged against sin, he struggles with it, he wars against it; he is too often foiled, but he will never yield the cause, nor lay down his weapons, but he will up and to it again, while he has breath in his body. He can forgive his other enemies, he can pity them and pray for them, *Acts* vii. 60. but here he is implacable, here he is set upon revenge: his eye shall not pity, his hand shall not spare, though it be a right hand or a right eye. Be it a gainful sin, most delightful to his nature, or support to his esteem with carnal friends, yet he will rather throw away his gain, see his credit fall, or the flower of pleasure wither in his hand, than he will allow himself in any known way of sin, *Luke* xix. 8. He will grant no indulgence, he will give no toleration, he draws upon sin wherever he meets it, and frowns upon it with this unwelcome salute, "Have I found thee, O mine "enemy!"

Reader, Hath conscience been at work whilst thou hast been looking over these lines? Hast thou pondered these things in thy heart? Hast thou searched the book *within*, to see if these things be so? If not, read it again, and make thy conscience speak, whether or no it be thus with thee.

Hast thou "crucified thy flesh, with its affec-"tions and lusts; "and not only confessed, but forsaken thy sins? all sin in thy fervent desires, and the ordinary practice of every deliberate and wilful sin in thy life? If not, thou art yet unconverted.

Secondly, *Satan.* Converſion "binds the ſtrong "man, ſpoils him of his armour, caſts out his "goods, and turns men from the power of Satan "unto GOD," *Acts* xxvi. 18. Before, the devil could no ſooner hold up his finger to the ſinner to call him to his wicked company, ſinful games, filthy delights; but preſently he followed, "like "an ox to the ſlaughter, and a fool to the cor-"rection of the ſtocks; as a bird that haſteth to "the prey, and knoweth not that it is for his life." But when he is converted, he ſerves another maſter, and takes quite another courſe, 1 *Pet.* iv. 4. he goes and comes at CHRIST's beck, *Col.* iii. 24. Satan may ſometimes catch his foot in a trap, but he will no longer be a willing captive: he watches againſt the ſnares and baits of Satan, and ſtudies to be acquainted with his devices: he is very ſuſpicious of his plots, and is very jealous in what comes athwart him, leſt Satan ſhould have ſome deſign upon him: he "wreſtles againſt principa-"lities and powers," *Eph.* vi. 12. he entertains the meſſenger of Satan as men do the meſſenger of death; he keeps his eye upon his enemy, 1 *Pet.* v. 8. and watches in his duties, leſt Satan ſhould put in his foot.

Thirdly, *The World.* Before a ſound faith, a man is overcome of the world; either he bows down to Mammon, or idolizes his reputation, or is a "lover of pleaſure more than a lover of GOD," 2 *Tim.* iii. 4. Here is the root of man's miſery by the fall, he is turned aſide to the creature inſtead of GOD, and gives that eſteem, confidence and affection to the creature, that is due to him alone, *Rom.* i. 25. *Matt.* x. 37. *Prov.* xviii. 11. *Jerem.* xvii. 5.

But

But converting grace ſets all in order again, and puts GOD in the throne, and the world at his footſtool, *Pſalm* lxxiii. 25. CHRIST in the heart, and the world under the feet, *Eph.* iii. 17. *Rev.* xii. 1. So *Paul*, "I am crucified to the "world, and the world to me," *Gal.* vi. 14. Before this change, all the cry was, "Who will "ſhew us any worldly good?" but now he ſings another tune, "LORD, lift thou up the light of "thy countenance upon me," and let who will take the corn and wine, *Pſalm* iv. 6, 7. Before, his heart's delight and content was in the world; then the ſong was, "Soul, take thine eaſe; eat, "drink, and be merry, thou haſt much goods "laid up for many years:" But now all this is withered, and "there is no comelineſs that he "ſhould deſire it;" and he tunes up with the ſweet Pſalmiſt of *Iſrael*, "The LORD is the por-"tion of my inheritance: The lines are fallen "to me in a fair place, and I have a goodly herit-"age." He bleſſeth himſelf, and boaſteth himſelf in GOD, *Pſalm* xxxiv. 2. *Lam.* iii. 24. nothing elſe can give him content. He hath written *vanity and vexation* upon all his worldly enjoyments, *Eccles.* i. 2. and *loſs* and *dung* upon all human excellencies, *Phil.* iii. 7, 8. He hath life and immortality now in chace, *Rom.* ii. 7. He purſues grace and glory, and hath an incorruptible crown in purſuit, 1 *Cor.* ix. 25. His heart is ſet in him to ſeek the LORD, 1 *Chron.* xxii. 19. and 2 *Chron.* xv. 15. He "firſt ſeeks the king-"dom of heaven and the righteouſneſs thereof;" and religion is no longer a matter by the by with him, but the main of his care, *Matt.* vi. 33. *Pſalm* xxvii. 4.

Well then, pauſe a little, and look within: Doth not this nearly concern thee? Thou pretendeſt for CHRIST, but doth not the world ſway thee? Doſt not thou take more real delight and content in the world, than in him? Doſt thou not find thyſelf better at eaſe when the world goes to thy mind, and thou art encompaſſed with carnal delights, than when retired to prayer and meditation in thy cloſet, or attending upon GOD's word and worſhip? No ſurer evidence of an unconverted ſtate, than to have the things of the world uppermoſt in our aim, love and eſtimation, *John* ii. 15. *James* iv. 4.

With the ſound convert, CHRIST hath the ſupremacy. How dear is his name to him? How precious is his favour? *Cant.* i. 3. *Pſalm* xlv. 8.— The name of JESUS is engraven upon his heart, *Gal.* iv. 19. and lies as a bundle of myrrh between his breaſts, *Cant.* i. 13, 14. Honour is but air, and laughter is but madneſs, and Mammon is fallen, like *Dagon* before the ark, with hands and head broken off on the threſhold, when once CHRIST is ſavingly revealed. Here is the pearl of great price to the true convert, here is his treaſure, here is his hope, *Matt.* xiii. 44, 45. This is his glory, "My "beloved is mine, and I am his," *Gal.* vi. 14. *Cant.* ii. 16. O, it is ſweeter to him to be able to ſay, CHRIST is mine, than if he could ſay, The kingdom is mine, The *Indies* are mine.

Fourthly, *Your own righteouſneſs.* Before converſion, man ſeeks to cover himſelf with his own fig-leaves, *Phil.* iii. 6, 7. and to make himſelf whole with his own duties, *Mic.* vi. 6, 7. He is apt to truſt in himſelf, *Luke* xvi. 15. and xviii. 9. and ſet up his own righteouſneſs, and to reckon his counters

ters for gold, and not ſubmit to the righteouſneſs of GOD, *Rom.* x. 3. But converſion changes his mind, now he caſts away his own righteouſneſs as a filthy rag, *Iſa.* lxiv. 6. Now he is brought to poverty of ſpirit, *Matt.* v. 3. complains of, and condemns himſelf, *Rom.* vii. and all his inventory is "poor and miſerable, and wretched, and blind, and "naked," *Rev.* iii. 17. He ſees a world of iniquity in his holy things, and calls his once idolized righteouſneſs but filth and droſs, and would not for a thouſand worlds be found in himſelf, *Phil.* iii. 4. 7—9. His finger is ever upon his ſores, *Pſalm* li. 3. his ſins, his wants. Now he begins to ſet a high price upon CHRIST's righteouſneſs; he ſees the need of a CHRIST in every duty, to juſtify both his perſon and performances: he cannot live without him; he cannot pray without him; CHRIST muſt go with him, or elſe he cannot come into the preſence of GOD; he leans upon the hand of CHRIST, and ſo bows himſelf in the houſe of his GOD: he ſets himſelf down for a loſt undone man without him; his life is hid and grows in CHRIST, as the root of a tree ſpreads in the earth for ſtability and nutriment. Before, the news of CHRIST was a ſtale and ſapleſs thing; but now, how ſweet is CHRIST? The voice of the convert is, with the martyr, "None but "CHRIST."

The terms to which we turn are,

1ſt, To GOD, the Father, Son, and Holy Ghoſt.

2dly, To the laws, ordinances, and ways of CHRIST.

A man is never truly ſanctified, till his very heart be in truth ſet upon GOD above all things, as his portion and chief good. Theſe are the

natural breathings of a believer's heart; "Thou "art my portion," *Pſalm* cxix. 57. "My ſoul "ſhall make her boaſt in the LORD," *Pſalm* xxxiv. 2. "My expectation is from him; he only is my "rock and my ſalvation, he is my defence. In "GOD is my ſalvation and glory; the rock of my "ſtrength, and my refuge is in GOD," *Pſalm* lxii. 1, 2, 5—7. and xviii. 1, 2.

Would you put it to an iſſue, whether you be converted or not! Now let thy ſoul and all that is within thee attend.

Haſt thou taken GOD for thy happineſs? Where doth the content of thy heart lie? Whence doth thy choiceſt comfort come in? Come then, and with *Abraham* liſt up thine eyes eaſtward and weſtward, and nothward and ſouthward, and caſt about thee, what is it that thou wouldeſt have in heaven, or on earth, to make thee happy? If GOD ſhould give thee thy choice, as he did to *Solomon*, or ſhould ſay to thee, as *Ahaſuerus* to *Eſther*, "What "is thy petition, and what is thy requeſt, and it "ſhall be granted thee?" *Eſth.* v. 3. What wouldeſt thou ask? Go into the gardens of Pleaſure, and gather all the fragrant flowers from thence, would theſe content thee? Go to the treaſures of Mammon, ſuppoſe thou mighteſt lade thyſelf as heavy as thou wouldeſt from thence: Go to the towers, to the trophies of honour; what thinkeſt thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of theſe, would all theſe ſuffice thee, and make thee count thyſelf an happy man? If ſo, then certainly thou art carnal and unconverted. If not, go farther; wade into the divine excellencies, the ſtore of his mercies, the hiding of his power, the depths unfathomable

of

of his all-ſufficiency; doth this ſuit thee beſt, and pleaſe thee moſt? Doſt thou ſay, "It is good to "be here?" *Matt.* xvii. 4. "Here will I pitch, "here will I live and die." Wilt thou let all the world go rather than this? Then it is well between GOD and thee. Happy art thou, O man, happy art thou that ever thou waſt born; if a GOD can make thee happy, thou muſt needs be happy; for thou haſt vouched the LORD to be thy GOD, *Deut.* xxvi. 17. Doſt thou ſay to CHRIST, as he to us, "Thy father ſhall be my father, and thy "GOD be my GOD?" *John* xv. 17. Here is the turning point. An unſound profeſſor never takes up his reſt in GOD, but converting grace does the work, and ſo cures the fatal miſery of the fall, by turning the heart from its idol to the living GOD, 1 *Theſſ.* i. 9. Now, ſays the ſoul, "LORD, whither ſhall I go? Thou haſt the "words of eternal life," *John* vi. 68. Here he centers, here he ſettles: O, it is the entrance of heaven to him to ſee his intereſt in GOD. When he diſcovers this, he ſaith, "Return unto thy reſt, "O my ſoul, for the LORD hath dealt bountifully "with thee," *Pſalm* cxvi. 7. And is even ready to breathe out *Simeon*'s ſong, "LORD, now letteſt "thou thy ſervant depart in peace," *Luke* ii. 29. and ſaith with *Jacob*, when his old heart revived at the welcome tidings, "It is enough," *Gen.* xlv. 28. When he ſeeth he hath a GOD in covenant to go to, "this is all his ſalvation, and all his de-"ſire," 2 *Sam.* xxiii. 5.

Man, is this thy caſe? haſt thou experienced this? why then "bleſſed art thou of the LORD;" GOD hath been at work with thee, he hath laid hold on thy heart by the power of converting grace, or elſe thou couldeſt never have done this.

The true convert turns to JESUS CHRIST, the only mediator between GOD and man, 1 *Tim.* ii. 5. His work is to bring us to GOD, 1 *Pet.* iii. 18. He is the way to the Father, *John* xiv. 6. the only plank on which we may eſcape, the only door by which we may enter, *John* x. 9. as the only means of life, as the only way, the only name given under heaven, *Acts* iv. 12. He looks not for ſalvation in any other but him, nor in any other with him; but throws himſelf on CHRIST alone, as one that ſhould caſt himſelf with arms ſpread out upon the ſea.

"Here, ſaith the convinced ſinner, I will ven-
"ture; and if I periſh, I periſh; if I die, I will
"die here. But, LORD, ſuffer me not to periſh
"under the pitiful eye of thy mercy.—Intreat me
"not to leave thee, or to turn away from follow-
"ing after thee, *Ruth* i. 16. "Here I will throw
"myſelf; if thou kick me, if thou kill me, I will
"not go from thy door," *Job* xiii. 15.

Thus the poor ſoul doth venture on CHRIST, and reſolvedly adhere to him. Before converſion the man made light of CHRIST, minded his farm, friends, merchandiſe more than CHRIST, *Matt.* xxii. 5. now CHRIST is to him as his neceſſary food, his daily bread, the life of his heart, the ſtaff of his life, *Gal.* ii. 20. His great deſign is, that CHRIST may be magnified in him, *Phil.* i. 20. His heart once ſaid, as they to the ſpouſe, "What
"is thy beloved more than another?" *Cant.* v. 9. He found more ſweetneſs in his merry company, wicked games and earthly delights, than in CHRIST. He took religion for a fancy, and the talk of great enjoyments for an idle dream; but now "to him
"to live is CHRIST." He ſets light by all that he accounted

accounted precious, " for the excellency of the " knowledge of CHRIST," *Phil.* iii. 8.

All of CHRIST is accepted by the ſincere convert: He loves not only the wages, but the work of CHRIST, *Rom.* vii. 12. not only the benefits, but the burden of CHRIST: He is willing not only to tread out the corn, but to draw under the yoke: He takes up the commands of CHRIST, yea, and the croſs of CHRIST, *Matt.* xi. 9. and xvi. 24.

The unſound convert cloſeth only by halves with CHRIST: He is all for the ſalvation of CHRIST, but he is not for ſanctification; he is for the privileges, but values not the perſon of CHRIST: He divides the offices and benefits of CHRIST. This is an error in the foundation: Whoſo loveth life, let him beware here; it is an undoing miſtake, of which you have often been warned, and yet none more common. JESUS is a ſweet name, but men " love not the Lord JESUS in ſincerity," *Epheſ.* vi. 24. They will not have him as GOD offers, " to be a Prince and a Saviour," *Acts* v. 31. They divide what GOD hath joined, the King and the Prieſt: yea, they will not accept the ſalvation of CHRIST as he intends it; they divide it here. Every man's vote is for ſalvation from ſuffering; but they deſire not to be ſaved from ſinning: they would have their lives ſaved, but withal would have their luſts. Yea, many divide here again; they would be content to have ſome of their ſins deſtroyed, but they cannot leave the lap of *Delilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye or right hand; the " LORD muſt pardon them in this " thing," 2 *Kings* v. 18.

O be infinitely tender here, your ſouls lie upon it. The ſound convert takes a whole CHRIST, and takes him for all intents and purpoſes, without exceptions, without limitations, without reſerves. He is willing to have CHRIST upon his own terms, upon any terms. He is willing to have the dominion of CHRIST, as well as deliverance by CHRIST. He ſaith with *Paul*, "LORD, what "wilt thou have me to do?" *Acts* ix. 6. any thing, LORD: he ſends a blank to CHRIST, to ſet down his own conditions, *Acts* ii. 37. and xvi. 30.

2*dly*, He turns to the laws, ordinances and ways of CHRIST. The heart that was once ſet againſt theſe, and could not endure the ſtrictneſs of theſe bonds, the ſeverity of theſe ways, now falls in love with them, and chooſes them as its rule and guide for ever, *Pſalm* cxix. 111, 112.

Four things, I obſerve, GOD doth work in every ſound convert, with reference to the laws and ways of CHRIST, by which you come to know your ſtate, if you will be faithful to your own ſouls; and therefore keep your eyes upon your hearts as you go along.

1ſt, "The judgment is brought to approve of "them, and ſubſcribe to them as moſt righteous "and moſt reaſonable," *Pſalm* cxix. 112, 128, 137, 138. The mind is brought to like the ways of GOD; and the corrupt prejudices that were once againſt them, as unreaſonable and intolerable, are now removed: the underſtanding aſſents to them all, as "holy, juſt, and good," *Rom.* vii. 12. How is *David* taken up with the excellencies of GOD's laws! how doth he expatiate in their praiſe, both from their inherent qualities and admirable effects! *Pſalm* xix. 8—10, *&c.*

2dly,

2dly, "The deſire of the heart is to know the "whole mind of CHRIST," *Pſalm* cxix. 124, 125, 169. and xxv. 4, 5. He would not have one ſin undiſcovered, nor be ignorant of one duty required. It is the natural and earneſt breathing of a ſanctified heart, LORD, if there be any way "of wickedneſs in me, do thou diſcover it.— "What I know not, teach thou me; and if I "have done iniquity, I will do it no more."— The unſound convert is willingly ignorant, 2 *Pet.* iii. 5. loves not to come to the light, *John* iii. 20. He is willing to keep ſuch or ſuch a ſin, and therefore is loth to know it to be a ſin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compaſs of his Maker's law, *Pſalm* cxix. 18, 19, 27, 33, 64, 66, 68, 78, 108, 124. He receives with all acceptation the word that convinceth him of any duty that he knew not, or minded not before, or diſcovereth any ſin that lay hid before, *Pſalm* cxix. 11.

3dly, "The free and reſolved choice of the will "is determined for the ways of CHRIST, before "all the pleaſures of ſin, and proſperities of the "world," *Pſalm* cxix. 103, 127, 162. His conſent is not extorted by ſome extremity of anguiſh, nor is it only a ſudden and haſty reſolve, but he is deliberately purpoſed, and comes off freely to the choice, *Pſalm* xvii. 3. and cxix. 30. True, the fleſh will rebel, yet the prevailing part of his will is for CHRIST's law and government; ſo that he takes them not up as his toil or burden, but his bliſs, 1 *John* v. 3. *Pſalm* cxix. 60, 72. While the unſanctified goes in CHRIST's ways as in chains and fetters, he doth it naturally, *Pſalm* xl. 8. *Jer.* xxxi. 33. and counts CHRIST's laws

his liberty, *Psalm* cxix. 32, 45. *James* i. 25. He is willing in the beauties of holineſs, *Psalm* cx. 3. and hath this inſeparable mark, "That he had ra-"ther (if he might have his choice) live a ſtrict "and holy life, than the moſt proſperous and "flouriſhing life in the world," 1 *Sam.* x. 26. "There went with *Saul* a band of men whoſe "hearts GOD had touched." When GOD toucheth the hearts of his choſen, they preſently follow CHRIST, *Matt.* iv. 22 and (though drawn) do freely run after him, *Cant.* i. 4, and willingly offer themſelves to the ſervice of the LORD, 2 *Chron.* xvii. 16. ſeeking him with their whole deſire, chap. xx. 15. Fear hath its uſe; but this is not the main ſpring of motion with a ſanctified heart. CHRIST keeps not his ſubjects in by force, but is King of a willing people. They are, through his grace, freely reſolved for his ſervice, and do it out of choice, not as ſlaves, but as the ſon or ſpouſe, from a ſpring of love and a loyal mind. In a word, the laws of CHRIST are the convert's love, *Psalm* cxix. 159, 163, 167. his deſire, ver. 5, 20, 40. his delight, ver. 77, 92, 103, 111, 143. and continual ſtudy, ver. 97, 99. and *Psalm* i. 2.

4thly, "The bent of his courſe is directed to "keep GOD's ſtatutes, *Psalm* cxix. 4, 8, 167, 168. It is the daily care of his life to walk with GOD. He ſeeks great things, he hath noble deſigns, though he fall too ſhort. He aims at nothing leſs than perfection; he deſires it, he reaches after it; he would not reſt in any pitch of grace till he were quite rid of ſin, and had perfected holineſs, *Phil.* iii. 11—14.

Here the hypocrite's rottenneſs may be diſcovered. He deſires holineſs, as one well ſaid, only as a bridge to heaven, and inquires earneſtly what

is the leaſt that will ſerve his turn; and if he can get but ſo much as may bring him to heaven, this is all he cares for. But the ſound convert deſires holineſs for holineſs ſake, *Pſalm* cxix. 97. *Matt.* v. 6. and not only for heaven's ſake. He would not be ſatisfied with ſo much as might ſave him from hell, but deſires the higheſt pitch: yet deſires are not enough; What is thy way and thy courſe? Is the drift and ſcope of thy life altered? Is holineſs thy trade, and religion thy buſineſs? *Rom.* viii. 1. *Matt.* xxv. 16. *Phil.* i. 20. If not, thou art ſhort of ſound converſion.

APPLICATION. And is this that we have deſcribed the converſion that is of abſolute neceſſity to ſalvation? Then be informed, 1. That "ſtrait "is the gate, and narrow is the way that leadeth "unto life." 2. That there "are but few that "find it." 3. That there is need of a divine power ſavingly to convert a ſinner to JESUS CHRIST.

Again; Then be exhorted, O man that readeſt, to turn in upon thine own ſelf. What ſaith conſcience? Doth it not begin to bite? Doth it not pain thee as thou goeſt? Is this thy Judgment, this thy choice, and this thy way, that we have deſcribed? If ſo, then it is well. But doth not thy heart condemn thee, and tell thee there is ſuch a ſin thou liveſt in, againſt thy conſcience? Doth it not tell thee, there is ſuch and ſuch a ſecret way of wickedneſs that thou art guilty of? ſuch or ſuch a duty that thou makeſt no conſcience of?

Doth not conſcience carry thee to thy cloſet, and tell thee how ſeldom prayer and reading is performed there? Doth it not carry thee to thy family, and ſhew thee the charge of GOD, and

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the ſouls of thy children and ſervants that are neglected there? Doth not conſcience lead thee to thy ſhop, thy trade, and tell thee of ſome myſtery of iniquity there? Doth it not carry thee to thy places of entertainment, and remind thee of the company thou keepeſt there; the precious time thou miſ-ſpendeſt there; the talents thou waſteſt there? Doth it not lead thee into thy ſecret chamber, and diſcover to thee things that are hid from the eyes of man, and known only to GOD and thyſelf?

O conſcience! do thy duty: in the name of the living GOD, I command thee to diſcharge thy office. Lay hold upon this ſinner, fall upon him, arreſt him, apprehend him, undeceive him. What! wilt thou flatter and ſooth him while he lives in his ſins? Awake, O conſcience; what meaneſt thou, O ſleeper? What! haſt thou never a reproof in thy mouth? What! ſhall this ſoul die in his careleſs neglect of GOD and eternity, and thou altogether hold thy peace? What! ſhall he go on in his treſpaſſes, and yet have peace? O rouſe up thyſelf, and do thy work! Now let the preacher in thy boſom ſpeak, cry aloud, and ſpare not; lift up thy voice like a trumpet: let not the blood of his ſoul be required at thy hands.

CHAP. III.

Of the Neceſſity of CONVERSION.

IT may be you are ready to ſay, What meaneth this ſtir? and are apt to wonder why I follow you with ſuch earneſtneſs, ſtill ringing one leſſon in your ears, that you ſhould "repent and be converted," *Acts* iii. 19. But I muſt ſay unto you

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as *Ruth* to *Naomi*, " Intreat me not to leave you, " nor to turn aſide from following after you," *Ruth* i. 16. Were it a matter of indifferency, I would never make ſo much ado: might you be ſaved as you be, I would gladly let you alone: but would you not have me ſolicitous for you, when I ſee you ready to periſh? As the LORD liveth, before whom I am, I have not the leaſt hopes to ſee one of your faces in heaven, except you be converted; I utterly deſpair of your ſalvation, except you will be prevailed with to turn thoroughly, and give up yourſelves to GOD in holineſs and newneſs of life. Hath GOD ſaid, " Except you be born again, you " cannot ſee the kingdom of GOD," *John* iii. 3. and yet do you wonder why your miniſters do ſo plainly travail in birth with you? Think it not ſtrange that I am earneſt with you to follow after holineſs, and long to ſee the image of GOD upon you: never did any, nor ſhall any enter into heaven by any other way but this. The converſion deſcribed is not an high pitch of ſome taller Chriſtians, but every ſoul that is ſaved paſſeth this univerſal change.

It was a paſſage of the noble *Roman*, when he was haſting with corn to the city in the famine, and the mariners were loth to ſet ſail in foul weather, " Our voyage is more neceſſary than our " lives." What is it that thou doſt count neceſſary? Is thy bread neceſſary? Is thy breath neceſſary? Then thy converſion is much more neceſſary. Indeed, this is the one thing neceſſary. Thine eſtate is not neceſſary; thou mayeſt ſell all for the pearl of great price, and yet be a gainer by the purchaſe, *Matt.* xiii. 46. Thy life is not neceſſary thou mayeſt part with it for CHRIST to infinite advantage. Thine eſteem is not neceſſary;

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thou mayeſt be reproached for the name of CHRIST, and yet be happy; yea, much more happy in reproach than in repute, 1 *Pet.* iv. 14. *Matt.* v. 10, 11. But thy converſion is neceſſary, thy damnation lies upon it: and is it not needful, in ſo important a caſe, to look about thee? On this one point depends thy making or marring to all eternity.

But I ſhall more particularly ſhew the neceſſity of converſion in *five* things; for without this,

Firſt, "Thy Being is in vain." Is it not a pity that thou ſhouldeſt be good for nothing, an unprofitable burden of the earth, a wart or wen in the body of the univerſe? Thus thou art whilſt unconverted; for thou canſt not anſwer the end of thy being. Is it not for the divine pleaſure that thou art and wert created? *Rev.* iv. 11. Did he not make thee for himſelf? *Prov.* xvi. 4. Art thou a man, and haſt thou reaſon? why then bethink thyſelf why and whence thy being is: behold GOD's workmanſhip in thy body, and aſk thyſelf, To what end did GOD rear this fabric? Conſider the nobler faculties of thy heaven-born ſoul: to what end did GOD beſtow theſe excellencies? To no other than that thou ſhouldeſt pleaſe thyſelf and gratify thy ſenſes? Did GOD ſend men, like the ſwallows, into the world only to gather a few ſticks and dirt, and build their neſts, and breed up their young, and then away? The very heathens could ſee farther than this. Art thou ſo "fearfully and wonderfully made," *Pſalm* cxxxix. 14. and doſt thou not yet think with thyſelf, ſurely it was for ſome noble and high end?

O man! ſet thy reaſon a little in the chair. Is it not pity ſuch a goodly fabric ſhould be raiſed

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in vain? Verily thou art in vain, except thou art for GOD: better thou hadſt no being, than not to be for him. Wouldeſt thou ſerve thy end? thou muſt repent and be converted: without this, thou art to *no* purpoſe; yea to *bad* purpoſe.

1ſt, To no purpoſe. Man unconverted is like a choice inſtrument that hath every ſtring broke or out of tune: the Spirit of the living GOD muſt repair and tune it by the grace of regeneration, and ſweetly move it by the power of actuating grace, or elſe thy prayers will be but howlings, and all thy ſervices will make no muſic in the ears of the moſt High, *Epheſ.* ii. 10. *Phil.* ii. 13. *Heſ.* vii. 14. *Iſa.* i. 15. All thy powers and faculties are ſo corrupt in thy natural ſtate, that except thou be purged from dead works, thou canſt not ſerve the living GOD, *Heb.* ix. 14. *Titus* i. 15.

An unſanctified man cannot work the work of GOD: 1. He hath no ſkill in it; he is altogether as unskilful in the work, as in the word of righteouſneſs, *Heb.* v. 13. There are great myſteries as well in the practices as in the principles of godlineſs; now the unregenerate "know not the my-"ſteries of the kingdom of heaven," *Matt.* xiii. 11. 1 *Tim.* iii. 16. You may as well expect him that never learned the alphabet, to read, or a good muſic-book for the lute, from one that never ſet his hand to an inſtrument, as that a natural man ſhould do the LORD any pleaſing ſervice. He muſt firſt be taught of GOD, *John* vi. 45. taught to pray, *Luke* xi. 1. taught to profit, *Iſa.* xlviii. 17. taught to go, *Hoſea* xi. 3. or elſe he will be utterly at a loſs. 2. He hath no ſtrength for it. How weak is his heart! *Ezek.* xvi. 30. He is preſently tired: "The ſabbath, what a wearineſs is it?" *Mal.*

Mal. i. 13. He is "without ſtrength," *Rom.* v. 6. yea, dead in ſin, *Eph.* ii. 5. 3. He hath no mind to it. He "deſires not the knowledge of GOD's ways," *Job* xxi. 14. He doth not know them; he doth not care to know them, *Pſalm* lxxxii. 5. He knows not, neither will he underſtand. 4. He hath neither due inſtruments nor materials for it. A man may as well hew marble without tools, or limn without colours or inſtruments, or build without materials, as perform any acceptable ſervice without the graces of the Spirit, which are both the materials and inſtruments in this work. Alms-giving is not a ſervice of GOD, but of vain-glory, if not held forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcaſe without the life? What are all our confeſſions, unleſs they be exerciſes of godly ſorrow and unfeigned repentance? What our petitions, unleſs animated all along with holy deſires, and faith in the divine attributes and promiſes? What our praiſes and thankſgivings, unleſs from the love of GOD and a holy gratitude, and ſenſe of GOD's mercies in the heart. So that a man may as well expect the trees ſhould ſpeak, or look for logic from the brutes, or motion from the dead, as for any ſervice holy and acceptable to GOD, from the unconverted. When the tree is evil, how can the fruit be good? *Matt.* vii. 18.

Secondly, To bad purpoſe. The unconverted ſoul is a very cage of unclean birds, *Rev.* xviii. 2. a ſepulchre full of corruption and rottenneſs, *Matt.* xxiii. 27. a lothſome carcaſe full of crawling worms, and ſending forth a helliſh and moſt noiſome ſavour in the noſtrils of GOD, *Pſalm* xiv. 3. O dreadful caſe! Doſt thou not yet ſee a change

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to be needful? Would it not have grieved one to have ſeen the golden conſecrated veſſels of GOD's temple turned into quaffing bowls of drunkenneſs, and polluted with idol-ſervice? *Dan.* v. 2, 3. Was it ſuch an abomination to the Jews, when *Antiochus* ſet up the picture of a ſwine at the entrance of the temple? How much more abominable then would it have been, to have had the very temple itſelf turned into a ſtable or a ſty, and to have had the Holy of holies ſerved like the houſe of *Baal*, and to have been turned into a draught-houſe? 2 *Kings* x. 27. This is the very caſe of the unregenerate: all thy members are turned into inſtruments of unrighteouſneſs, *Rom.* vi. 19. ſervants of Satan, and thy inmoſt power into a receptacle of uncleanneſs, *Ephes.* ii. 2. *Titus* i. 15. You may ſee the goodly gueſts within by what comes out; for "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies," *&c.* theſe diſcover what a hell there is within.

O abuſe unſufferable! to ſee a heaven-born ſoul abaſed to the filthieſt drudgery! to ſee the glory of GOD's creation, the chief of the works of GOD, the lord of the univerſe, lapping with the prodigal at the trough, or licking up with greedineſs the moſt lothſome vomit! Was it ſuch a lamentation, too ſee thoſe that did feel delicately, ſit deſolate in the ſtreets; and the precious ſons of *Sion*, comparable to fine gold, eſteemed but as earthen pitchers, and thoſe that were clothed in ſcarlet embrace dunghils! *Lament.* v. 2, 3. and is it not much more fearful to ſee the only thing that hath immortality in this lower world, and carries the ſtamp of GOD, become "as a veſſel wherein there "is no pleaſure?" *Jer.* xxii. 28. (which is but a modeſt

modeſt expreſſion of the veſſel men put to the moſt ſordid uſe;) O indignity intolerable! better thou wert daſhed in a thouſand pieces, than continue to be abaſed to ſo filthy a ſervice.

Secondly, "Not only man, but the whole viſible "creation is in vain, without this." Beloved, GOD hath made all the viſible creatures in heaven and earth for the ſervice of man, and man only is the ſpokeſman for all the reſt. Man is in the univerſe like the tongue to the body, which ſpeaks for all the members. The other creatures cannot praiſe their maker, but by dumb ſigns and hints to man, that he ſhould ſpeak for them. Man is as it were the highprieſt of GOD's creation, to offer the ſacrifice of praiſe for all his fellow-creatures, *Pſalm* cxlvii. 148, 150. The Lord GOD expecteth a tribute of praiſe from all his works, *Pſalm* ciii. 22. now all the reſt do bring in their tribute to man, and pay it by his hand: ſo then if man be falſe and faithleſs and ſelfiſh, GOD is wronged of all, and ſhall have no active glory from his works.

O dreadful thought to think of! that GOD ſhould build ſuch a world as this, and lay out ſuch infinite power and wiſdom and goodneſs thereupon, and all in vain; and that man ſhould be guilty at laſt of robbing and ſpoiling him of the glory of all. O think of this! while thou art unconverted all the offices of the creatures to thee are in vain; thy meat nouriſhes thee in vain, the ſun holds forth his light to thee in vain, the ſtars that ſerve thee in their courſes by their powerful though hidden influence, *Judges* v. 20. *Hoſea* ii. 21, 22. do it in vain: thy clothes warm thee in vain; thy beaſt carries thee in vain. In a word, the unwearied labour and continued travail of the whole

whole creation, as to thee, is in vain. The ſervice of all the creatures that drudge for thee, and yield forth their ſtrength unto thee, that therewith thou ſhouldeſt ſerve their maker, is all but loſt labour. Hence the whole creation groneth under the abuſe of this unſanctified world, *Rom.* viii. 22. that preverts them to the ſervice of their luſts, quite contrary to the very end of their being.

Thirdly, "Without this thy religion is vain," *James* i. 26. All thy religious performances will be but loſt, for they can neither pleaſe GOD, *Rom.* viii. 8. nor ſave thy ſoul, 1 *Cor.* xiii. 2, 3. which are the very ends of religion. Be thy ſervices never ſo ſpecious, yet GOD hath no pleaſure in them, *Iſa.* i. 14. *Mal.* i. 10. Is not that man's caſe dreadful, whoſe ſacrifices are as murders, and whoſe prayers are a breath of abomination? *Iſa.* lxvi. 3. *Prov.* xxviii. 9. Many under convictions think they will ſet upon mending, and that a few prayers and alms will ſalve all again; but alas! Sirs, while your hearts remain unſanctified, your duties will not paſs. How punctual was *Jehu?* and yet all was rejected, becauſe his heart was not upright, 2 *Kings* x. with *Hoſea* i. 4. How blameleſs was *Paul?* and yet being unconverted, all was but loſs, *Phil.* iii. 6, 7. Men think they do much in attending GOD's ſervice, and are ready to twit him with it, *Iſa.* lviii. 3. *Matt.* vii. 22. and ſet him down ſo much their debtor, whereas, their perſons being unſanctified, their duties cannot be accepted.

O ſoul! do not think when thy ſins purſue thee, a little praying and reforming thy courſe will pacify GOD: thou muſt begin with thy heart, if that be not renewed, thou canſt not pleaſe GOD.

GOD

GOD threatens it, as the greateſt of temporal judgments, that they ſhould build and not inhabit, plant and not gather, and that their labours ſhould be eat up by ſtrangers, *Deut.* xxviii. 30, 38, 39, 41. Is it ſo great a miſery to loſe our common labours, to ſow in vain, and build in vain? how much more to loſe our pains in religion, to pray and hear and faſt in vain? This is an undoing and eternal loſs. Be not deceived, if thou goeſt on in thy ſinful ſtate, though thou ſhouldſt ſpread forth thine hands, GOD will hide his eyes; though thou make many prayers, he will not hear, *Iſa.* i. 15. If a man without skill ſet about our work, and mar it in the doing, though he take much pains, we give him but little thanks. GOD will be worſhipped after the due order, 1 *Chron.* xv. 13. If a ſervant do our work, but quite contrary to our order, he will have rather ſtripes than praiſe. GOD's work muſt be done according to GOD's mind, or he will not be pleaſed; and this cannot be, except it be done with a holy heart, 2 *Chron.* xxv. 2.

Fourthly, "Without this thy hopes are in vain." *Job* viii. 12, 13. "The LORD hath rejected thy "confidence," *Jer.* ii. 37.

Firſt, "The hope of comforts here are in vain." It is not only neceſſary to the ſafety, but comfort of your condition, that you be converted: without this "you ſhall not know peace," *Iſa.* lix. 8. without the fear of GOD, you cannot have "the "comfort of the holy Ghoſt," *Acts* ix. 31. GOD ſpeaks peace only to his people, and to his ſaints, *Pſalm* lxxxv. 8. If you have a falſe peace, continuing in your ſins, it is not of GOD's ſpeaking, and then you may gueſs the author. Sin is a real ſickneſs, *Iſa.* i. 5. yea, the worſt of ſickneſs; it is a leproſy

a leproſy in the head, *Levit.* xiii. 44. the plague in the heart, 1 *Kings* viii. 38. it is brokenneſs in the bones, *Pſalm* li. 8. it pierceth, it woundeth, it racketh, it tormenteth, 1 *Tim.* vi. 10. A man may as well expect eaſe when his diſtempers are in their full ſtrength, or his bones out of joint, as true comfort while in his ſins.

O wretched man! that canſt have no eaſe in this caſe but what comes from the deadlineſs of thy diſeaſe. You ſhall have the poor ſick man ſaying in his lightneſs, *I am well*; when you ſee death in his face, he will needs up and about his buſineſs, when the very next ſtep is like to be in his grave. The unſanctified often ſee nothing amiſs; they think themſelves whole, and cry not out for the phyſician; but this ſhews the danger of their caſe.

Sin doth naturally breed diſtempers and diſturbances in the ſoul. What a continual tempeſt and commotion is there in a diſcontented mind! What an eating evil is inordinate care! What is paſſion, but a fever in the mind? What is luſt, but a fire in the bones? What is pride, but a deadly tympany? or covetouſneſs, but an inſatiable and unſufferable thirſt? or malice and envy, but venom in the very heart? Spiritual ſloth is but a ſcurvy in the mind; and carnal ſecurity a mortal lethargy: and how can that ſoul have true comfort that labours under ſo many diſeaſes? But converting grace cures, and ſo eaſes the mind; prepares the ſoul for a ſettled, ſtanding, immortal peace; "great peace have they that love "thy commandments, and nothing ſhall offend "them," *Pſalm* cxix. 165. they are the ways of wiſdom that afford pleaſure and peace, *Prov.* iii. 17. *David* had infinitely more pleaſure in the word, than

than in all the delights of his court, *Pſalm* cxix. 103, 127. The conſcience cannot be truly pacified till ſoundly purified, *Heb.* x. 22. Curſed is that peace that is maintained in a way of ſin, *Deut.* xxix. 19, 20. Two ſorts of peace are more to be dreaded than all the troubles in the world, Peace with ſin, and peace in ſin.

Secondly, "Thy hopes of ſalvation hereafter "are in vain, yea worſe than in vain;" they are moſt injurious to GOD, moſt pernicious to thyſelf. There is death, ſeparation, blaſphemy in the bowels of this hope. 1. There is death in it: "thy confidence ſhall be rooted out of thy ta-"bernacles," (GOD will up with it root and branch) "it ſhall bring them to the King of ter-"rors," *Job* xviii. 14. Though thou mayſt lean upon this houſe, it will not ſtand, *Job* viii. 15. but will prove like a ruinous building, which when a man truſts to falls down about his ears. 2. There is deſperation in it: "Where is the hope of the "hypocrite, when GOD takes away his ſoul?" *Job* xxvii. 8. then there is an end for ever of his hope. Indeed the hope of the righteous hath an end, but then it is not a deſtructive but a perfective end; this hope ends in fruition, others in fruſtration, *Prov.* x. 28. The godly muſt ſay at death, "It is finiſhed;" but the wicked, "It is periſh-"ed;" and in too ſad earneſt bemone himſelf, as *Job*, in a miſtake; "Where is now my hope? He "hath deſtroyed me, I am gone, and my hope is "removed like a tree," *Job* xix. 10. "The right-"teous hath hope in his death," *Prov.* xiv. 32. When nature is dying, his hopes are living; when his body is languiſhing, his hopes are flouriſhing; his hope is a living hope, 1 *Pet.* i. 3. but the other's is a dying, a damning, ſoul-undoing hope. "When

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"a wicked man dieth, his expectation ſhall pe-"riſh, and the hope of unjuſt men periſheth," *Prov.* xi. 7. "It ſhall be cut off, and prove like "the ſpider's web," *Job* vii. 14. which he ſpins out of his own bowels; but then comes death with the broom and takes down all, and ſo there is an eternal end of his confidence wherein he truſted; "For the eyes of the wicked ſhall fail, and their "hope ſhall be as the giving up of the ghoſt," *Job* xi. 20. Wicked men are fixed in their carnal hope, and will not be beaten out of it; they hold it faſt, they will not let it go: yea, but death will knock off their fingers; though we cannot undeceive them, death and judgment will: when death ſtrikes his dart through thy liver, it will pierce thy ſoul and thy hopes together. The unſanctified have hope only in this life, 1 *Cor.* xv. 19. and therefore "are of all men moſt miſerable." When death comes, it lets them out into the amazing gulph of endleſs deſperation. 3. "There is blaſphemy in it." To hope we ſhall be ſaved, though we continue unconverted, is to hope we ſhall prove GOD a liar. He hath told you, that ſo merciful and pitiful as he is, he will never ſave you notwithſtanding, if you go on in ignorance, or a courſe of unrighteouſneſs, *Iſa.* xxvii. 11. 1 *Cor.* vi. 9. In a word, he hath told you, that whatever you be or do, nothing ſhall avail you to ſalvation, without you "become new creatures," *Gal.* vi. 15. Now, to ſay GOD is merciful, and we hope will ſave us nevertheleſs, is in effect to ſay, "We hope GOD will not do as he ſays." We muſt not ſet GOD's attributes at variance; GOD is reſolved to glorify his mercy, but not to the prejudice of his truth; as the preſumptuous ſinner will find to his everlaſting ſorrow.

Objection. Why, but we hope in JESUS CHRIST, we put all our whole truſt in GOD, and therefore doubt not but we ſhall be ſaved.

Answer, 1. "This is not to hope *in* CHRIST, "but *againſt* CHRIST." To hope to ſee the kingdom of GOD, without being born again, to hope to find eternal life in the broad way, is to hope CHRIST will prove a falſe prophet. It is *David*'s plea, "I hope in thy word," *Pſalm* cxix. 18. but this hope is againſt the word. Shew me a word of CHRIST for thy hope, that he will ſave thee in thy ignorance or profane neglect of his ſervice, and I will never go to ſhake thy confidence.

2. "GOD doth with abhorrence reject this "hope." Thoſe condemned in the prophet went on in their ſins, yet, ſaith the text, "they will "lean upon the LORD," *Mic.* iii. 11. GOD will not endure to be made a prop to men in their ſins: the LORD rejected thoſe preſumptuous ſinners that went on ſtill in their treſpaſſes, and yet would ſtay themſelves upon *Iſrael*'s GOD, *Iſa.* xlviii. 1, 2. as a man would ſhake off the briers (as one ſaid well) that cleave to his garment.

3. "If thy hope be any thing worth, it will "purify thee from thy ſins," 1 *John* iii. 3. but curſed is that hope that doth cheriſh men in their ſins.

Objection. Would you have us to deſpair.

Answer. You muſt deſpair of ever coming to heaven as you are, *Acts* ii. 37. that is, while you remain unconverted. You muſt deſpair of ever ſeeing the face of GOD without holineſs; but you muſt by no means deſpair of finding mercy, upon your thorough repentance and converſion; neither

ther may you deſpair of attaining to repentance and converſion in the uſe of GOD's means.

V. "Without this, all that GOD hath done "and ſuffered will be, as to you, in vain," *John* xiii. 8. *Titus* ii. 14. that is, it will no way avail to your ſalvation. Many urge this as a ſufficient ground for their hopes, that CHRIST died for ſinners: but I muſt tell you, CHRIST never died to ſave impenitent and unconverted ſinners, ſo continuing, 2 *Tim.* ii. 19. A great divine was wont in his private dealings with ſouls, to ask two queſtions; 1ſt, What hath CHRIST done for you? 2d, What hath CHRIST wrought in you? Without the application of the Spirit in regeneration we can have no ſaving intereſt in the benefits of redemption. I tell you from the Lord, CHRIST himſelf cannot ſave you, if you go on in this ſtate.

I. "It were againſt his truſt." The mediator is the ſervant of the Father, *Iſa.* xlii. 1. ſhews his commiſſion from him, acts in his name, and pleads his command for his juſtification, *John* x. 18, 36. and vi. 38, 40. and GOD "has committed all "things unto him," intruſted his own glory and the ſalvation of the elect with him, *Matt.* xi. 27. *John* xvii. 2. Accordingly CHRIST gives his Father an account of both parts of his truſt before he leaves the world, *John* xvii. 4, 6, 12. Now CHRIST would quite croſs his Father's glory, his greateſt truſt, if he ſhould ſave men in their ſins, for this were to overturn all his counſels, and to offer violence to all his attributes.

Firſt, "To overturn all his counſels," of which this is the order, that men ſhould be brought "through ſanctification to ſalvation, 2 *Theſſ.* ii 13. "he hath choſen them, that they ſhould be holy,"

Eph. i. 4. They are elected to pardon and life through ſanctification, 1 *Pet.* i. 2. If thou canſt repeal the law of GOD's immutable counſel, or corrupt him whom the Father hath ſealed, to go directly againſt his commiſſion, then, and not otherwiſe, mayeſt thou get to heaven in this condition. To hope that CHRIST will ſave thee while unconverted, is to hope that CHRIST will falſify his truſt. He never did nor will ſave one ſoul, but whom the Father hath given him in election, and drawn to him in effectual calling, *John* vi. 35, 37. Be aſſured, CHRIST will ſave none in a way contrary to his Father's will, v. 38.

Secondly, "To offer violence to all his attri-"butes. 1. To his juſtice:" For the righteouſneſs of GOD's judgment lies in "rendering to all "according to their works," *Rom.* ii. 5, 6. Now ſhould men "ſow to the fleſh, and yet of the "Spirit reap everlaſting life," *Gal.* vi. 7, 8. where were the glory of divine juſtice, ſince it ſhould be given to the wicked according to the work of the righteous? 2. "To his holineſs." If GOD ſhould not only ſave ſinners, but ſave them in their ſins, his moſt pure and ſtrict holineſs would be exceedingly defaced: the unſanctified is in the eyes of GOD's holineſs worſe than a ſwine or viper, *Matt.* xii. 34, 2 *Pet.* ii. 22. It would be offering the extremeſt violence to the infinite purity of the divine nature to have ſuch to dwell with him; "they cannot ſtand in his judgment, they "cannot abide his preſence," *Pſalm* i. 5. and v. 4, 5. If holy *David* would not endure ſuch in his houſe, no, nor in his ſight, *Pſalm* cxxxi. 3, 7. can we think GOD will? 3. "To his veracity:" For GOD hath declared from heaven, that "if any "ſhall ſay he ſhall have peace, though he go on

"in

" in the imagination of his heart, his wrath ſhall " ſmoak againſt that man," *Deut.* xxix. 19, 20. that " they (only) that confeſs and forſake their " ſins ſhall find mercy," *Prov.* xxviii. 13. that " they that ſhall enter into his hill, muſt be of " clean hands and a pure heart," *Pſalm* xxiv. 3, 4. Where were GOD's truth, if, notwithſtanding all this, he ſhould bring men to ſalvation without converſion? O deſperate ſinner! that dareſt to hope that CHRIST will lie to his Father, and falſify his word to ſave thee. 4. "To his wiſdom:" For this were to throw away the choiceſt mercies on them who would not value them, nor were any way ſuited to them.

Firſt, "They would not value them." The unſanctified ſinner puts but little price upon GOD's great ſalvation, *Matt.* xxii. 5. He ſets no more by CHRIST than the whole by the phyſician, *Matt.* ix. 12. he prizes not his balm, values not his cure, tramples upon his blood, *Heb.* x. 29. Now would it ſtand with wiſdom to force pardon and life upon thoſe who would give no thanks for them? Would the all-wiſe GOD (when he hath forbidden us to do it) " throw his holy things to dogs, " and his pearl to ſwine, that would, as it were, " but turn again and rend him?" *Matt.* vii. 6. this would make mercy to be deſpiſed indeed. Wiſdom requires, that eternal life be given in a way ſuitable to GOD's honour, and that GOD ſhould ſecure his own glory as well as man's felicity.—GOD would loſe the praiſe and glory of his grace, if he ſhould caſt it away on them that were not only unworthy, but unwilling.

Secondly, "They are no way ſuited to them." The divine wiſdom is ſeen in ſuiting things to each other, the means to the end, the object to the

faculty, the quality of the gift to the capacity of the receiver. Alas! what ſhould an unſanctified creature do in heaven? he could take no content there, becauſe nothing ſuits him: the place doth not ſuit him, he would be quite out of his element; the company doth not ſuit him: "What "communion hath darkneſs with light," corruption with perfection, filth and rottenneſs with glory and immortality? The employment doth not ſuit him; the anthems of heaven fit not his mouth, pleaſe not his ear. Canſt thou charm thy beaſt with muſic? or wilt thou bring him to thy organ, and expect that he ſhould make thee melody, or keep time with the tuneful choir? Spread thy table with delicates before a languiſhing patient, and it will give him great offence. Alas! if the poor man thinks a ſermon long, and ſays of a ſabbath, "What a wearineſs is it?" *Mal.* i. 31. how miſerable would he think it to be held to it to all eternity?

5. "To his immutability, or elſe to his omni-"ſciency or omnipotency:" For this is enacted in the conclave of heaven, and enrolled in the decrees of the court above, that none but the "pure in heart ſhall ever ſee GOD," *Matt.* v. 8. This is laid up with him, and ſealed among his treaſures. Now, if CHRIST yet bring any to heaven unconverted, either he muſt get them in without his Father's knowledge, (and then where is his omniſciency?) or againſt his will, (and then where were his omnipotency?) or he muſt change his will, (and then where were his immutability?)

Sinner, wilt thou not give up thy vain hope of being ſaved in this condition? Saith *Bildad*, "Shall the earth be forſaken for thee? or the "rocks

" rocks moved out of their place?" *Job* xviii. 4. May I not much more reaſon ſo with thee? Shall the laws of heaven be reverſed for thee? Shall the everlaſting foundations be overturned for thee? Shall CHRIST put out the eye of his Father's omniſciency, or ſhorten the arm of his eternal power for thee? Shall divine juſtice be violated for thee? or the brightneſs of the glory of his holineſs be blemiſhed for thee? O, the impoſſibility, abſurdity, and blaſphemy that is in ſuch a confidence: to think CHRIST will ever ſave thee in this condition, is to make thy Saviour to become a ſinner, and to do more wrong to the infinite Majeſty than all the wicked on earth, or devils in hell ever did, or could do: and yet wilt thou not give up ſuch a blaſphemous hope?

II. "Againſt his word." We need not ſay, " Who ſhall aſcend into heaven, to bring down " CHRIST from above? or, who ſhall deſcend " into the deep, or bring up CHRIST from be- " neath? The word is nigh us," *Rom.* x. 6—8. Are you agreed that CHRIST ſhall end the controverſy? hear then his own words: " Except " you be converted, you ſhall in no wiſe enter " into the kingdom of heaven," *Matt.* xviii. 3. " You muſt be born again," *John* iii. 7. " If I " waſh thee not, thou haſt no part in me," *John* xiii. 8. " Repent, or periſh," *Luke* xiii. 3. One word, one would think, were enough from CHRIST; but how often and earneſtly doth he reiterate it! " Verily, verily, except a man be born again, he " ſhall not ſee the kingdom of GOD," *John* iii. 3, 5. Yea, he doth not only aſſert, but prove the neceſſity of the new-birth, *John* iii. 6. without which man is no more fit for the kingdom of heaven,

than a beaſt is for the king's preſence-chamber. And wilt thou yet believe thy own preſumptuous confidence, directly againſt CHRIST's words? he muſt go quite againſt the law of his kingdom and rule of his judgment, to ſave thee in this ſtate.

III. "Againſt his oath." He hath lifed up his hand to heaven, he hath ſworn that thoſe that remain in unbelief, and know not his ways, that is, are ignorant of them or diſobedient to them, "ſhall not enter into his reſt," *Pſalm* xcv. 11. *Heb.* iii. 18. And wilt thou not yet believe, O ſinner, that he is in earneſt? Canſt thou hope he will be forſworn for thee? The covenant of grace is confirmed by an oath, and ſealed by blood, *Heb.* vi. 17. and ix. 16, 18, 19. *Matt.* xxvi. 28. but all muſt be made void, and another way to heaven found out, if thou be ſaved living and dying unſanctified. Men cannot be ſaved while unconverted, except they could get another covenant made, and the whole frame of the goſpel, which was eſtabliſhed for ever with ſuch dreadful ſolemnities, quite altered: and would not they be diſtracted to hope that they ſhall?

IV. "Againſt his honour." GOD will ſo ſhew his love to the ſinner, as withal to ſhew his hatred to ſin; therefore "he that names the name "of JESUS muſt depart from iniquity," 2 *Tim.* ii. 19. and deny all ungodlineſs. And he that hath hope of life by CHRIST, muſt "purify himſelf as "he is pure," 1 *John* iii. 3. *Tit.* ii. 12. otherwiſe CHRIST would be thought a favourer of ſin. The Lord JESUS would have all the world to know, that though he *pardons* ſin, he will not *protect* it. If holy *David* ſhall ſay, "Depart "from me, all ye workers of iniquity," *Pſal.* vi. 8.

and

and ſhall ſhut the *doors* againſt them, *Pſalm* ci. 7. ſhall not ſuch much more expect it from CHRIST's holineſs? Would it be for his honour to have the dogs to the table, or lodge the ſwine with his children, or to have *Abraham*'s boſom to be a neſt of vipers?

V. "Againſt his offices." "GOD hath exalted "him to be a Prince and a Saviour," *Acts* v. 31. He would act againſt both, ſhould he ſave men in their ſins: it is the office of a king, "to be a "terror to evil doers, and a praiſe to them that "do well," *Rom.* xiii. 3, 4. "He is a miniſter "of GOD, a revenger, to execute wrath on him "that doth evil." Now, ſhould CHRIST favour the ungodly, (ſo continuing) and take thoſe to reign with him "that would not that he ſhould "reign over them," *Luke* xix. 27. this would be quite againſt his office: he therefore reigns, that he may "put his enemies under his feet," 1 *Cor.* xv. 25. Now, ſhould he lay them in his boſom, he would croſs the end of his regal power: it belongs to CHRIST, as a king, to ſubdue the hearts and ſlay the luſts of his choſen, *Pſalm* xlv. 5. and cx. 3. What king would take rebels in open hoſtility into his court? what were this but to betray life, kingdom, government, and all together? If CHRIST be a king, he muſt have honour, homage, ſubjection, *&c. Mal.* i. 6. Now to ſave men while in their natural enmity, were to obſcure his dignity, loſe his authority, bring contempt on his government, and ſell his dear-bought rights for nought.

Again; as CHRIST would not be a Prince, ſo neither a Saviour, if he ſhould do this; for his ſalvation is ſpiritual: he is called JESUS, becauſe he ſaves his people from their ſins, *Matt.* i. 21.

ſo that ſhould he ſave them in their ſins, he would be neither LORD nor JESUS. To ſave men from the puniſhment, and not from the power of ſin, were to do his work by halves, and be an imperfect Saviour. His office, as the deliverer, is "to "turn away ungodlineſs from *Jacob*," *Rom.* xi. 26. He "is ſent to bleſs men, in turning them from "their iniquities," *Acts* iii. 26. "To make an "end of ſin," *Dan.* ix. 24. ſo that he would deſtroy his own deſigns, and nullify his offices, to ſave men abiding in their unconverted ſtate.

APPLICATION. Ariſe then: what meaneſt thou, O ſleeper? Awake, O ſecure ſinner! leſt thou be conſumed in thine iniquities; ſay as the lepers, "If we ſit here we ſhall die," 2 *Kings* vii. 3, 4. Verily, it is not more certain that thou art now out of hell, than that thou ſhalt ſpeedily be in it, except thou repent, and be converted; there is but this one door for thee to eſcape by. Ariſe then, O ſluggard, and ſhake off thine excuſes: how long wilt thou ſlumber, and fold thy hands to ſleep? *Prov.* vi. 10, 11. Wilt thou lie down in the midſt of the ſea, or ſleep on the top of the maſt? *Prov.* xxiii. 34. There is no remedy, but thou muſt either turn or burn. There is an unchangeable neceſſity of the change of thy condition, except thou art reſolved to abide the worſt of it, and try it out with the Almighty. If thou loveſt thy life, O man, ariſe and come away. Methinks I ſee the Lord JESUS laying the merciful hands of an holy violence upon thee; methinks he carries it like the angels to *Lot*, Gen. xix. 15, *&c.* "Then the angels haſtened *Lot*, ſay-"ing, Ariſe, leſt thou be conſumed. And while "he lingered, the men laid hold upon his hand, "the LORD being merciful unto him, and they

"brought

" brought him without the city, and ſaid, Eſcape " for thy life, ſtay not in all the plains; eſcape to " the mountains, leſt thou be conſumed."

O, how wilful will thy deſtruction be, if thou ſhouldſt yet harden thyſelf in thy ſinful ſtate? But none of you can ſay but you have had fair warning. Yet methinks I cannot tell how to leave you ſo. It is not enough for me to have delivered my own ſoul. What! ſhall I go away without my errand: Will none of you ariſe and follow me? Have I been all this while ſpeaking to the wind? Have I been charming the deaf adder, or allaying the troubled ocean with arguments? Do I ſpeak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not ſenſeleſs ſtocks, ſtand ſtill and conſider whither you are going: if you have the reaſon and underſtanding of men, dare not to run into the flames, and fall into hell with your eyes open, but bethink yourſelves, and ſet to the work of repentance. What! men, and yet run into the pit, when the very beaſts will not be forced in! What! endowed with reaſon, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein diſtinguiſhed from the very brutes, that they have no foreſight of, and care to provide for the things to come: and will you not haſten your eſcape from eternal torments? O! ſhew yourſelves men, and let reaſon prevail with you: is it a reaſonable thing for you to " contend againſt the LORD your Maker?" *Iſa.* xlv. 9. or " to harden yourſelves againſt his word," *Job* ix. 4. as though " the ſtrength of *Iſrael* " would lie?" 1 *Sam.* xv. 29. Is it reaſonable that an underſtanding creature ſhould loſe, yea, live

live quite againſt the very end of his being, and be as a broken pitcher, only fit for the dunghil? Is it reaſonable that the only thing in this world that GOD hath made capable of knowing his will, and bringing him glory, ſhould yet live in ignorance of his Maker, and be unſerviceable to his uſe, yea, ſhould be engaged againſt him, and ſpit his venom in the face of his Creator? "Hear, O "heavens, and give ear, O earth!" and let the creatures without ſenſe be judge if this be reaſon, that man, whom GOD hath "nouriſhed and "brought up, ſhould rebel againſt him," *Iſa.* i. 2. Judge in your own ſelves: is it a reaſonable undertaking for briers and thorns to ſet themſelves in battle againſt the devouring fire? *Iſa.* xxvii. 4. or for "the potſherd of the earth to ſtrive with its "Maker?" You will ſay, This is not reaſon, or ſurely the eye of reaſon is quite put out: and if this be not reaſon, then there is no reaſon that you ſhould continue as you are, but it is all the reaſon in the world you ſhould forthwith turn and repent.

What ſhall I ſay? I could ſpend myſelf in this argument. O that you would but hearken to me! that you would preſently ſet upon a new courſe! will you not be made clean? when ſhall it once be? What! will nobody be perſuaded. Reader, ſhall I prevail with thee for one? Wilt thou ſit down and conſider the forementioned argument, and debate it, whether it be not beſt to turn: come, and let us reaſon together: is it good for thee to be here? wilt thou ſit till the tide come in upon thee! Is it good for thee to try whether GOD will be ſo good as his word, and to harden thyſelf in a conceit that all is well with thee, while thou remaineſt unſanctified?

But I know you will not be perſuaded, but the greateſt part will be as they have been, and do as they

they have done. I know the drunkard will turn to his vomit again, and the deceiver to his deceit again, and the luſtful wanton to his dalliance again. Alas! that I muſt leave you where you were, in your ignorance or looſeneſs, or in your lifeleſs formality and cuſtomary devotions! However, I will ſit down and bemoan my fruitleſs labours, and ſpend ſome ſighs over my periſhing hearers.

O diſtracted ſinners! what will their end be! what will they do in the day of viſitation? "Whither will they flee for help? where will they "leave their glory?" *Iſa.* x. 3. How powerfully hath ſin bewitched them! how effectually hath the god of this world blinded them! how ſtrong is the deluſion! how uncircumciſed their ears! how obdurate their hearts! Satan hath them at his beck. But how long may I call, and can get no anſwer? I may diſpute with them year after year, and they will give me the hearing, and that is all; they muſt and will have their ſins, ſay what I will; though I tell them there is death in the cup, yet they will take it up; though I tell them it is the broad way, and endeth in deſtruction, yet they will go on in it; I warn them, yet cannot win them. Sometimes I think the mercies of GOD will melt them, and his winning invitations will overcome them; but I find them as they were: ſometimes, that the terror of the LORD will perſuade them; yet neither will this do it. They will approve the word, like the ſermon, commend the preacher, but they will yet live as they did. They will not deny me, and yet they will not obey me. They will flock to the word of GOD, and ſit before me as his people, and hear my words, but they will not do them. They value, and will plead for miniſters, and I

am

am to them as the lovely ſong of one that hath a pleaſant voice, yet I cannot get them to come under CHRIST's yoke. They love me, and will be ready to ſay, they will do any thing for me; but, for my life, I cannot perſuade them to leave their ſins, to forego their evil company, their intemperance, their unjuſt gains, *&c.* I cannot prevail with them to ſet up prayer in their families and cloſets, yet they will promiſe me, like the froward ſon, that ſaid, "I go Sir, but went "not," *Matt.* xxi. 30. I cannot perſuade them to learn the principles of religion, though elſe, "they would die without knowledge," *Job* xxxvi. 12. I tell them their miſery, but they will not believe but it is well enough: if I tell them particularly, I fear, for ſuch reaſons, their ſtate is bad, they will judge me cenſorious; or, if they be at preſent a little awakened, are quickly lulled aſleep by Satan again, and have loſt the ſenſe of all.

Alas, for my poor hearers! muſt they periſh at laſt by hundreds, when miniſters would ſo fain ſave them? What courſe ſhall I uſe with them, that I have not tried? "What ſhall I do for "the daughter of my people?" *Jer.* ix. 7. "O "Lord GOD, help. Alas! ſhall I leave them "thus? If they will not hear me, yet do thou "hear me: O that they may yet live in thy "ſight! Lord ſave them, or elſe they periſh. "My heart would melt to ſee their houſes on "fire about their ears, when they were faſt aſleep "in their beds; and ſhall not my ſoul be moved "within me to ſee them falling into endleſs perdition! LORD have compaſſion, and ſave them "out of the burning; put forth thy divine power, "and the work will be done; but as for me, I "cannot prevail."

CHAP.

CHAP. IV.

Shewing the Marks of the UNCONVERTED.

WHILE we keep aloof in generals, there is little fruit to be expected, it is the hand-fight that does execution. *David* is not awakened by the prophet's hovering at a diſtance in parabolical inſinuations; he is forced to cloſe with him, and tell him plainly, "Thou art the man." Few will in words deny the neceſſity of the new-birth, but they have a ſelf-deluding confidence that the work is not now to do. And becauſe they know themſelves free from that groſs hypocriſy which takes up religion merely for a colour to deceive others, and for covering of wicked deſigns, they are confident of their ſincerity, and ſuſpect not that more cloſe hypocriſy (wherein the greateſt danger lies) by which a man deceiveth his own ſoul, *James* i. 26. But man's deceitful heart is ſuch a matchleſs cheat and ſelf-deluſion, ſo reigning and ſo fatal a diſeaſe, that I know not whether be the greater, the difficulty, diſagreeableneſs, or the neceſſity of the undeceiving work that I am now upon. Alas for my unconverted hearers! they muſt be undeceived or undone. But how ſhall this be effected?

"Help, O all-ſearching light, and let thy diſ-
"cerning eye diſcover the rotten foundation of
"the ſelf-deceiver; and lead me, O Lord GOD,
"as thou didſt the prophet, into the chambers
"of imagery, and dig through the wall of ſin-
"ners hearts, and diſcover the hidden abomina-
"tions that are lurking out of ſight in the dark.
"O ſend thy angel before me, to open the ſun-
"dry wards of their hearts, as thou didſt before

"*Peter*,

" *Peter*, and make even the iron gates to fly " open of their own accord. And, as *Jonathan* " no ſooner taſted the honey but his eyes were " enlightened; ſo grant, O LORD, that when the " poor deceived ſouls, with whom I have to do, " ſhall caſt their eyes upon theſe lines, their " minds may be illuminated, and their conſci- " ences convinced and awakened, that they may " ſee with their eyes, and hear with their ears, " and be converted, and thou mayeſt heal them."

This muſt be premiſed before we proceed to the diſcovery, that it is moſt certain men may have a confident perſuaſion that their hearts and ſtates be good, and yet be unſound. Hear the truth himſelf, who ſhews in *Laodicea*'s caſe, that men may be " wretched and miſerable, and poor, and " blind, and naked," and yet not know it; yea, they may be confident they are " rich, and in- " creaſe in grace," *Rev.* iii. 17. " There is a ge- " neration that are pure in their own eyes, and " yet are not waſhed from their filthineſs," *Prov.* xxx. 12. Who better perſuaded of his caſe than *Paul*, while he yet remained unconverted? *Rom.* vii. 9. So that they are miſerably deceived that take a ſtrong confidence for a ſufficient evidence. They that have no better proof than barely a ſtrong perſuaſion that they are converted, are certainly as yet ſtrangers to converſion.

But to come more cloſe: As it was ſaid of the adherents to Antichriſt, ſo here; ſome of the unconverted carry their marks in their forehead more openly, and ſome in their hands, more covertly. The Apoſtle reckons up ſome upon whom he writes the ſentence of death; as in theſe dreadful catalogues, which I beſeech you to attend to with all diligence, *Eph.* v. 5, 6. " For this ye know, " that

" that no whoremonger, nor unclean perſon, nor " covetous man, who is an idolator, hath any in- " heritance in the kingdom of CHRIST and of " GOD. Let no man deceive you with vain " words, for becauſe of theſe things cometh the " wrath of GOD upon the children of diſobedi- " ence," *Rev.* xxi. 8. " But the fearful and un- " believing, and abominable, and murderers, and " whoremongers, and ſorcerers, and idolators, and " all liars, ſhall have their part in the lake that " burns with fire and brimſtone, which is the ſe- " cond death," 1 *Cor.* vi. 9, 10. " Know ye not " that the unrighteous ſhall not inherit the king- " dom of GOD? Be not deceived, neither forni- " cators, nor idolators, nor adulterers, nor effe- " minate, nor abuſers of themſelves with man- " kind, nor thieves, nor covetous, nor drunkards, " nor revilers, nor extortioners, ſhall inherit the " kingdom of GOD: ſee *Gal.* v. 19—21. Wo to them that have their names written in theſe bed- rolls; ſuch may know as certainly as if GOD had told them from heaven, that they are unſanctified, and under an impoſſibility of being ſaved in this condition.

There are then theſe ſeveral ſorts that (paſt all diſpute) are unconverted; they carry their marks in their foreheads.

1. The *unclean*. Theſe are ever reckoned among the *goats*, and have their name, whoever is left out, in all the beforementioned catalogues, *Eph.* v. 5. *Rev.* xxi. 8. 1 *Cor.* vi. 9, 10.

2. The *covetous*. Theſe are ever branded for *idolators*, and the doors of the kingdom are ſhut againſt them by name, *Eph.* v. 5. *Col.* iii. 5. 1 *Cor.* vi. 9, 10.

3. *Drunkards*.

3. *Drunkards.* Not only ſuch as drink away their reaſon, but withal (yea above all) ſuch as are too ſtrong even for ſtrong drink: the LORD fills his mouth with woes againſt theſe, and declares they "have no inheritance in the kingdom "of GOD," *Iſa.* v. 11, 12, 22. *Gal.* v. 21.

4. *Liars.* The GOD that cannot lie has told them, that there is no place for them in his kingdom, no entrance into his hill; but their portion is with the father of lies, whoſe children they are, in the lake of burnings, *Pſalm* xv. 1, 2. *Rev.* xxi. 8, 27. *John* viii. 44. *Prov.* vi. 17.

5. *Swearers.* The end of theſe, without deep and ſpeedy repentance, is ſwift deſtruction, and moſt certain and unavoidable condemnation, *James* v. 12. *Zech.* v. 1, 2, 3.

6. *Railers* and *backbiters*, that love to take up a reproach againſt their neighbour, and fling all the dirt they can in his face, or elſe wound him ſecretly behind his back, *Pſalm* xv. 1, 3. 1 *Cor.* vi. 10. and v. 11.

7. *Thieves, extortioners, oppreſſors*, that grind the poor, over-reach their brethren when they have them at an advantage; theſe muſt know that "GOD is the avenger of all ſuch," 1 *Theſſ.* iv. 6. Hear, O ye falſe, and purloining, and waſteful ſervants; hear, O ye deceitful tradeſmen; hear your ſentence; GOD will certainly hold his door againſt you, and turn your treaſures of unrighteouſneſs into treaſures of wrath, and make your ill-gotten ſilver and gold to torment you, like burning metal in your bowels, 1 *Cor.* vi. 9, 10. *James* v. 2, 3.

8. "All that do ordinarily live in the profane "neglect of GOD's *worſhip*;" that hear not his word, that call not on his name, that reſtrain prayer

prayer before GOD, that mind not their own nor their families ſouls, but "live without GOD in "the world," *John* viii. 47. *Job* xv. 4. *Pſal.* xiv. 4. and lxxix. 6. *Eph.* ii. 12. and iv. 18.

9. "Thoſe that are frequenters and lovers of "*company.*" GOD hath declared he will be the deſtroyer of all ſuch, and that they ſhall never enter into the hill of his reſt, *Prov.* xiii. 20. and ix. 6. *Pſalm* xv. 4.

10. *Scoffers* at religion, that make a ſcorn of preciſe walking, and mock at the meſſengers and diligent ſervants of the LORD, and at their holy profeſſion, and make themſelves merry with the weakneſs and failings of profeſſors. Hear, ye deſpirers, your dreadful doom, *Prov.* xix. 29. and iii. 34. 2 *Chron.* xxxvi. 16.

Sinner, conſider diligently whether thou art not to be found in one of theſe ranks; for if this be thy caſe, "thou art in the gall of bitterneſs "and bond of iniquity;" for all theſe do carry their marks in their foreheads, and are undoubtedly the ſons of death. And if ſo, the LORD pity our poor Congregations! O, how ſmall a number will be left when theſe ten ſorts are taken out! Alas! on how many doors, on how many faces muſt we write, "LORD have mercy "upon us!" Sirs, what ſhift do you make to keep up your confidence of your good ſtate, when GOD from heaven declares againſt you, and pronounces you in a ſtate of damnation? I would reaſon with you as GOD with them, "How canſt thou "ſay, I am not polluted?" *Jer.* ii. 13. "See thy "way in the valley, know what thou haſt done." Man, is not thy conſcience privy to thy tricks of deceit, to thy chamber pranks, to the way of lying? Yea, are not thy friends, thy family, thy neigh-

neighbours, witneſs to thy profane neglects of GOD's worſhip, to thy covetous practices, to thy envious and malicious carriage? May not they point at thee as thou goeſt, There goes a gaming prodigal, There goes a drunken *Nabal*, a companion of evil-doers: There goes a railer, or a ſcoffer, or a looſe liver? Beloved, GOD hath written it as with a ſun-beam in the book by which you muſt be judged, that theſe are not the ſpots of his children; and that none ſuch, except renewed by converting grace, ſhall ever eſcape the damnation of hell.

O that ſuch as you would now be perſuaded to "repent, and turn from all your tranſgreſſions, "or elſe iniquity will be your ruin!" *Ezek.* xviii. 30. Alas for poor hardened ſinners! muſt I leave you at laſt where you were? Muſt I leave the tippler ſtill at the ale-bench? Muſt I leave the wanton ſtill at his dalliance? Muſt I leave the malicious ſtill in his venom, and the drunkard ſtill at his vomit? However, you muſt know that you have been warned, and that I am clear of your blood. And, "whether men will hear, "or whether they will forbear," I will leave theſe ſcriptures with them, either as thunderbolts to awaken them, or as ſearing-irons to harden them to a reprobate ſenſe, *Pſalm* lxviii. 21. "GOD "ſhall wound the head of his enemies, and the "hairy ſcalp of ſuch an one as goes on ſtill in "his treſpaſſes." *Prov.* xxix. 1. "He that being "often reproved, hardeneth his neck, ſhall ſud-"denly be deſtroyed, and that without remedy." chap. i. 24, &c. "Becauſe I have called, and ye "refuſed, I have ſtretched out my hand, and no "man regarded, &c. I will mock at your cala-

"mity,

"mity, when your deſtruction cometh as a whirl-
"wind."

And now I imagine many will begin to bleſs themſelves, and think all is well, becauſe they cannot be charged with the groſſer evils before-mentioned; but I muſt further tell you, that there are another ſort of unſanctified perſons, that carry not their marks in their foreheads, but more ſecretly and covertly, in their hands; theſe do frequently deceive themſelves and others, and paſs for good chriſtians, while they are all the while unſound at bottom. Many paſs undiſcovered till death and judgment bring all to light. Thoſe ſelf-deceivers ſeem to come even to heaven's gate with full confidence of their admiſſion, and yet are ſhut out at laſt, *Matt.* vii. 22.

Brethren beloved, I beſeech you deeply to lay to heart and firmly retain this awakening conſideration, "That multitudes miſcarry by cheriſhing "ſome ſecret ſin, that is not only hidden from "others, but, for want of ſearching their own "hearts, even from themſelves." A man may be free from open pollutions, and yet periſh at laſt by ſome ſecret unobſerved iniquity. And there be theſe twelve hidden ſins, through which ſouls go down by numbers into the chambers of death; theſe you muſt ſearch carefully for, and note them as black marks, wherever they be found, diſcovering a graceleſs and unconverted ſtate: and as you love your lives, read carefully, with a holy jealouſy of yourſelves, leſt you ſhould be the perſons concerned.

1. "Groſs ignorance." O, how many poor ſouls doth this ſin kill in the dark! *Hoſ* iv. 6. while they think verily they have good hearts, and are in the ready way to heaven! This is the murderer

murderer that diſpatches thouſands in a ſilent manner, when, poor hearts! they ſuſpect nothing, and ſee not the hand that deſtroys them. You ſhall find, whatever excuſes you have for ignorance, that it is a ſoul-undoing evil, *Iſa.* xxvii. 11. 2 *Theſſ.* i. 8. 2 *Cor.* iv. 3. Ah! would it not have grieved a man's heart to have ſeen that woful ſpectacle, when the poor Proteſtants were ſhut up, a multitude together, in a barn, and a butcher comes with cruel hands, warmed in human blood, and leads them one by one, blindfold, to a block where he ſlew them, poor innocents! one after another by ſcores, in cold blood? But how much more ſhould your hearts bleed, to think of the hundreds in great congregations that ignorance doth butcher in ſecret, and lead blindfold to the block? Beware this be none of your caſe: make no plea for ignorance; if you ſpare that ſin, know that it will not ſpare you: and would a man take a murderer to his boſom?

2. "Secret reſerves in cloſing with CHRIST." To forſake all for CHRIST, to "hate father and "mother, yea a man's own life" for him, "This "is a *hard* ſaying," *Luke* xiv. 26. Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to CHRIST, nor fully to reſign to him: they muſt have the ſweet ſin; they mean to do themſelves no harm; they have ſecret exceptions for life, liberty, or eſtate. Many take CHRIST thus, hand-over-head, and never conſider his ſelf-denying terms, nor caſt up the coſt: and this error in the foundation mars all, and ſecretly ruins them for ever, *Luke* xiv. 28. *Matt.* xiii 21.

3. "Formality in religion." Many ſtick in the dark, and reſt in the outſide of religion, and in the external

external performances of holy duties, *Matt.* xxiii. 25. and this oftentimes doth moſt effectually deceive men, and doth more certainly undo them than open looſeneſs; as it was in the Phariſee's caſe, *Matt.* xxiii. 31. They hear, they faſt, they pray, they give alms, and therefore will not believe but their caſe is good, *Luke* xviii. 11. whereas reſting in the work done, and coming ſhort of heart work and the inward power and life of religion, they fall at laſt into the burning, from the flattering hopes and confident perſuaſions of their being in the ready way to heaven, *Matt.* vii. 22, 23. O dreadful caſe, when a man's religion ſhall ſerve only to harden him, and effectually to delude and deceive his own ſoul!

4. "The prevalence of falſe ends in holy du-"ties," *Matt.* xxiii. 25. This was the bane of the Phariſee. O how many poor ſouls are undone by this, and drop into hell before they diſcern their miſtake! They perform good duties, and ſo think all is well; but perceive not that they are actuated by carnal motives all the while. It is too true, that even with the truly ſanctified many carnal ends will frequently creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and bear the greateſt ſway, *Rom.* xiv. 7. but now, when the main thing that doth ordinarily carry a man out to religious duties ſhall be really ſome carnal end, as to ſatisfy his conſcience, to get the repute of being religious, "to be ſeen of men," to ſhew his own gifts and parts, to avoid the reproach of being a profane and irreligious perſon, or the like; this diſcovers an unſound heart, *Hoſ.* x. 1. *Zech.* vii. 3, 6. O profeſſor! if you would avoid ſelf-deceit,

ſee that you mind not only your acts, but withal, yea, above all, your ends.

5. "Truſting in their own righteouſneſs," *Luke* xviii. 9. This is a ſoul-undoing miſchief, *Rom.* x. 3. When men do truſt in their own righteouſneſs, they do indeed reject CHRIST's. Beloved, you had need be watchful on every hand; for not only your ſins, but your duties may undo you. It may be you never thought of this; but ſo it is, that a man may as certainly miſcarry by his ſeeming righteouſneſs and ſuppoſed graces, as by groſs ſins; and that is, when a man doth truſt in theſe as his righteouſneſs before GOD, for the ſatisfying his juſtice, appeaſing his wrath, procuring his favour, and obtaining of his own pardon; for this is to put CHRIST out of office, and make a Saviour of our own duties and graces. Beware of this, O profeſſors! you are much in duties; but this one fly will ſpoil all the ointment. When you have done moſt and beſt, be ſure go out of yourſelves to CHRIST, reckon your own righteouſneſs but rags, *Pſalm* cxliii. 2. *Phil.* iii. 9. *Iſa.* lxiv. 6. *Neh.* xiii. 22.

6. "A ſecret enmity againſt the ſtrictneſs of "religion." Many moral perſons, punctual in their formal devotion, have a bitter enmity againſt preciſeneſs, and hate the life and power of religion, *Phil.* iii. 6. compared with *Acts* ix. 1. They like not this forwardneſs, nor that men ſhould keep ſuch a ſtir in religion; they condemn the ſtrictneſs of religion as ſingularity, indiſcretion, and intemperate zeal; and with them a lively preacher, or lively Chriſtian, is but a heady fellow. Theſe men love not holineſs as holineſs (for then they would love the height of holineſs) and

and therefore are undoubtedly rotten at heart, whatever good opinion they have of themſelves.

7. "The reſting in a certain pitch of reli-"gion." When they have ſo much as will ſave them (as they ſuppoſe) they look no farther, and ſo ſhew themſelves ſhort of true grace, which will ever put men upon aſpiring to farther perfection, *Phil.* iii. 13. *Prov.* iv. 18.

8. "The predominant love of the world." This is the ſure evidence of an unſanctified heart, *Mark* x. 22. 1 *John* ii. 15.

But how cloſe doth this ſin lurk oftentimes under the fair covert of forward profeſſion! *Luke* viii. 14. Yea, ſuch a power of deceit is there in this ſin, that many times, when every body elſe can ſee the man's worldlineſs and covetouſneſs, he cannot ſee it himſelf, but hath ſo many colours and excuſes, and pretences for his eagerneſs on the world, that he doth blind his own eyes, and periſh in his ſelf-deceit. How many profeſſors be there, with whom the world hath more of their hearts and affections than CHRIST, "who "mind earthly things," and thereby are evidently after the fleſh, and like to end in deſtruction! *Rom.* viii. 5. *Phil.* iii. 19. Yet ask theſe men, and they will tell you confidently, they prize CHRIST above all; GOD forbid elſe! and ſee not their own earthly-mindedneſs, for want of a narrow obſervation of the workings of their own hearts. Did they but carefully ſearch, they would quickly find that their greateſt content is in the world, *Luke* xii. 19. and their greateſt care and main endeavour is to get and ſecure the world; which are the certain diſcoveries of an unconverted ſinner. May the profeſſing part of the world take earneſt heed that they periſh not

by the hand of this ſin unobſerved. Men may be, and often are, kept off from CHRIST as effectually by the inordinate love of lawful comforts, as by the moſt unlawful courſes, *Matt.* xxii. 5. *Luke* xiv. 18, 19, 20, 24.

9 "Reigning malice and envy againſt thoſe "that diſreſpect them, and are injurious to them," 1 *John* ii. 9, 11. O how do many that ſeem to be religious remember injuries and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wiſhing evil to them that wrong them, directly againſt the rule of the goſpel, the pattern of CHRIST, and the nature of GOD, *Rom.* xii. 14, 17. 1 *Pet.* ii. 21, 23. *Neh.* ix. 17. Doubtleſs where this evil is kept boiling in the heart, and is not hated, reſiſted, mortified, but doth habitually prevail, that perſon is in the very gall of bitterneſs, and in a ſtate of death, *Matt.* xviii. 34, 35. 1 *John* iii. 14, 15.

Reader, doth nothing of this touch thee? art thou in none of the forementioned ranks? O ſearch and ſearch again; take thy heart ſolemnly to task: wo unto thee, if after thy profeſſion thou ſhouldſt be found under the power of ignorance, loſt in formality, drowned in earthly-mindedneſs, envenomed with malice, exalted in an opinion of thine own righteouſneſs, leavened with hypocriſy and carnal ends in GOD's ſervice, imbittered againſt ſtrictneſs; this would be a ſad diſcovery that all thy religion were in vain. But I muſt proceed.

10. "Unmortified pride." When men love the praiſe of men more than the praiſe of GOD, and ſet their hearts upon mens eſteem, applauſe, and approbation, it is moſt certain they are yet in their ſins, and ſtrangers to true converſion,

John

John xii. 43. *Gal* i. 10. When men ſee not, nor complain, nor groan under the pride of their own hearts, it is a ſign they are quite dead in ſin. O, how ſecretly doth this ſin live and reign in many hearts, and they know it not, but are very ſtrangers to themſelves! *John* ix. 40.

11. "The prevailing love of pleaſure," 2 *Tim.* iii. 4. This is a black mark. When men give the fleſh the liberty that it craves, and pamper and pleaſe it, and do not deny and reſtrain it; when their great delight is in gratifying their bellies, and pleaſing their ſenſes; whatever appearances they may have of religion, all is unſound, *Rom.* xvi. 18. *Tit.* iii. 3. A fleſh-pleaſing life cannot be pleaſing to GOD. "They that are "CHRIST's have crucified the fleſh," and are careful to croſs it, and keep it under as their enemy, *Gal.* v 24. 1 *Cor.* ix 25—27.

12. 'Carnal ſecurity, or a preſumptuous un-"grounded confidence that their condition is al-"ready good," *Rev.* iii. 17. Many cry, peace and ſafety, when ſudden deſtruction is coming upon them, 1 *Theſſ.* v. 3. this was that which kept the fooliſh virgins ſleeping when they ſhould have been working, upon their beds when they ſhould have been at the market, *Matt.* xxv. 5, 10. *Prov* x. 5. They perceived not their want of oil till the bridegroom was come; and while they went to buy, the door was ſhut. And, O that theſe fooliſh virgins had no ſucceſſors? Where is the place, yea, where is the houſe almoſt, where theſe do not dwell? Men are willing to cheriſh in themſelves, upon ever ſo light grounds, a hope that their condition is good, and ſo look not out after a change, and by this means periſh in their ſins. Are you at peace? ſhew me upon what

grounds your peace is maintained. Is it Scripture peace? can you ſhew the diſtinguiſhing marks of a ſound believer? can you evidence that you have ſomething more than any hypocrite in the world ever had? If not, fear this peace more than any trouble; and know, that a carnal peace doth commonly prove the moſt mortal enemy of the poor ſoul, and whilſt it ſmiles, and kiſſes, and ſpeaks it fair, doth fatally ſmite it, as it were, under the fifth rib.

By this time, methinks, I hear my readers crying out with the diſciples, "Who then ſhall be "ſaved?" Set out from among our congregations all thoſe ten ranks of the profane on the one hand, and then beſides take out all the twelve ſorts of cloſe and ſelf-deceiving hypocrites on the other hand, and tell me then whether it be not a remnant that ſhall be ſaved. How few will be the ſheep that ſhall be left when all theſe ſhall be ſeparated and ſet among the goats? For my part, of all my numerous hearers, I have no hope to ſee any of them in heaven, that are to be found among theſe two and twenty ſorts that are here mentioned, except by ſound converſion they are brought into another condition.

APPLICATION. And now conſcience do thy office: ſpeak out, and ſpeak home to him that heareth or readeth theſe lines. If thou find any of theſe marks upon him, thou muſt pronounce him utterly unclean, *Lev.* xiii. 44. Take not up a lie into thy mouth, ſpeak not peace to him to whom GOD ſpeaks no peace: let not luſt bribe thee, or ſelf-love, or carnal prejudice blind thee. I ſubpœna thee from the court of heaven, to come and give in evidence: I require thee in the name of GOD to go with me to the ſearch of the

ſuſpected

ſuſpected houſe. As thou wilt anſwer it at thy peril, give in a true report of the ſtate and caſe of him that readeth this book. Conſcience, wilt thou altogether hold thy peace at ſuch a time as this? I adjure thee by the living GOD that thou tell us the truth, *Matt.* xxvi. 63. Is the man converted, or is he not? Doth he allow himſelf in any way of ſin, or doth he not? Doth he truly love, and pleaſe, and prize, and delight in GOD above all other things, or not? Come put it to an iſſue?

How long ſhall this ſoul live at uncertainties? O conſcience, bring in thy verdict. Is this man a new man, or is he not? How doſt thou find it? Hath there paſſed a thorough and mighty change upon him, or not: when was the time, where was the place, or what was the means by which this thorough change of the new birth was wrought in his ſoul? Speak, conſcience; or if thou canſt not tell time and place, canſt thou ſhew ſcripture-evidence that the work is done? Hath the man been ever taken off from his falſe bottom, from the falſe hopes, and falſe peace wherein once he truſted? Hath he been deeply convinced of ſin, and of his loſt and undone condition, and brought out of himſelf, and off from his ſins, to give up himſelf entirely to JESUS CHRIST? Or, doſt thou not find him to this day under the power of ignorance, or in the mire of profaneneſs? Haſt thou not found upon him the gains of unrighteouſneſs? Doſt thou not find him a ſtranger to prayer, a neglecter of the word, a lover of this preſent world? Doſt thou not often catch him in a lie? Doſt thou not find his heart fermented with malice, or burning with luſt, or going after his covetouſneſs? Speak

plainly to all the forementioned particulars: canſt thou acquit this man, this woman, from being any of the two and twenty ſorts here deſcribed? If he be found with any of them, ſet him aſide, his portion is not with the ſaints; he muſt be converted, and made a new creature, or elſe he cannot enter into the kingdom of GOD.

Beloved, be not your own betrayers, do not deceive your own hearts, nor ſet your hands to your own ruin, by a wilful blinding of yourſelves. Set up a tribunal in your own breaſts, bring the word and conſcience together; "To the law and "to the teſtimony," *Iſa.* viii. 20. hear what the word concludes of your eſtates: O follow the ſearch till you have found how the caſe ſtands; miſtake here, and periſh. And ſuch is the treachery of the heart, the ſubtilty of the tempter, and the deceitfulneſs of ſin, *Jer.* xvii. 9. 2 *Cor.* xi. 3. *Heb.* iii. 13. all conſpire to flatter and deceive the poor ſoul; and withal, ſo common and eaſy it is to be miſtaken, that it is a thouſand to one but you will be deceived, unleſs you be very careful and thorough and impartial in the inquiry into your ſpiritual condition: O! therefore ply your work, go to the bottom, ſearch with candles, weigh you in the balance, come to the ſtandard of the ſanctuary, bring your coin to the touchſtone. You have the archeſt cheats in the world to deal with, a world of counterfeit coin is going, happy is he that takes no counters for gold. Satan is maſter of deceit; he can draw to the life, he is perfect in the trade, there is nothing but he can imitate. You cannot wiſh for any grace, but he can fit you to a hair with a counterfeit. Trade warily, look on every piece you take, be jealous, truſt not ſo much as your own hearts. Run to GOD

to

to ſearch you and try you; to examine you, and prove your reins, *Pſal.* xxvi. 2. and cxxxix. 23, 24. If other helps ſuffice not to bring all to an iſſue, but you are ſtill at a loſs, open your caſes faithfully to ſome godly and faithful miniſter, *Mal.* ii. 7. reſt not till you have put the buſineſs of your eternal welfare out of queſtion, 1 *Pet.* ii. 10. O ſearcher of hearts, put thou this ſoul upon, and help him in his ſearch!

CHAP. V.

Shewing the Miſeries of the UNCONVERTED.

SO unſpeakably dreadful is the caſe of every unconverted ſoul, that I have ſometimes thought, if I could but convince men that they are yet unregenerate, the work were upon the matter done.

But I ſadly experience, that ſuch a ſpirit of ſloth and ſlumber (*Rom.* xi. 8. *Matt.* xiii. 15.) poſſeſſeth the unſanctified, that though they be convinced that they are yet unconverted, yet they oftentimes careleſsly ſit ſtill; and what through the avocation of ſenſual pleaſures, or hurry of worldly buſineſs, or noiſe and clamour of earthly cares, and luſts, and affections, *Luke* viii. 14. the voice of conſcience is drowned, and men go no farther than ſome cold wiſhes, and general purpoſes of repenting and amending, *Acts* xxiv. 15.

It is therefore of high neceſſity that I do not only convince men that they are unconverted, but that I alſo endeavour to bring them to a ſenſe of the fearful miſery of this ſtate.

But here I find myſelf aground at firſt putting forth. What tongue can tell the heirs of hell ſufficiently

ficiently of their miſery, unleſs it were *Dives*'s in that flame? *Luke* xvi. 24. Where is the ready writer whoſe pen can decipher their miſery that are "without GOD in the world?" *Eph.* ii. 12. This cannot fully be done, unleſs we know the infinite ocean of that bliſs of perfection which is in that GOD which a ſtate of ſin doth exclude men from. "Who knoweth (ſaith *Moſes*) the "power of thine anger?" *Pſal.* xc. 11. And how ſhall I tell men that which I do not know? Yet ſo much we know, as one would think would ſhake the heart of that man that had the leaſt degree of ſpiritual life and ſenſe.

But this is yet the more poſing difficulty, that I am to ſpeak to them that are without ſenſe. Alas! this is not the leaſt part of man's miſery upon him, that he is dead, ſtark dead, in treſpaſſes and ſins, *Ephes.* ii. 1.

Could I bring paradiſe into view, or repreſent the kingdom of heaven to as much advantage as the tempter did the kingdoms of the world, and all the glory thereof, to our Saviour; or could I uncover the face of the deep and devouring gulf of *Tophet*, in all its terrors, and open the gates of the infernal furnace, alas! he hath no eyes to ſee it, *Matt.* xiii. 14, 15. Could I paint out the beauties of holineſs or glory of the goſpel, to the life; or could I bring aboveboard the more than diabolical deformity and uglineſs of ſin, he can no more judge of the lovelineſs and beauty of the one, and the filthineſs and hatefulneſs of the other, than a blind man of colours. He is alienated from the life of GOD through the ignorance that is in him, becauſe of the blindneſs of his heart, *Eph.* iv. 18. he neither doth nor can know the things of GOD, becauſe they are ſpiritually diſcerned,

diſcerned, 1 *Cor.* ii. 14. his eyes cannot be ſavingly opened but by converting grace, *Acts* xxvi. 18. he is a child of darkneſs, and walks in darkneſs," 1 *John* i. 6. yea, " the light in him is darkneſs," *Matt.* vi. 23.

Shall I ring his knell, or read his ſentence, or ſound in his ear the terrible trump of GOD's judgments, that one would think ſhould make both his ears to tingle, and ſtrike him into *Belſhazzar*'s fit, even to appal his countenance and looſen his joints, and make his knees ſmite one againſt another? Yet, alas! he perceives me not, he hath no ears to hear. Or ſhall I call up the daughters of muſic, and ſing the ſong of *Moſes* and of the Lamb? yet he will not be ſtirred. Shall I allure him with the joyful ſound and lovely ſong and glad tidings of the goſpel; with the moſt ſweet and inviting calls, comforts, and cordials of the divine promiſes, ſo exceeding great and precious? It will not affect him ſavingly, unleſs I could find him ears, *Matt.* xiii. 15. as well as tell him the news.

Which way ſhall I come at the miſerable objects that I have to deal with? Who ſhall make the heart of ſtone to relent? *Zech.* vii. 11, 12. or the lifeleſs carcaſs to feel and move? that GOD alone that " is able of ſtones to raiſe up children " unto *Abraham*, Matt. iii. 9. that " raiſeth the " dead," 1 *Cor.* i. 9. and " melteth the mountains," *Nah.* i. 5. and ſtrikes water out of the flints, *Deut.* viii. 15. that loves to work like himſelf, beyond the hope and belief of man; that peopleth his church with dry bones, and planteth his orchard with dry ſticks; he is able to do this. " Therefore " I bow my knee to the moſt high GOD," *Eph.* iii. 14. and as our Saviour prayed at the ſepulchre of *Lazarus*, John xi. 38, 41. and the *Shunamite* ran

to the man of GOD for her dead child, 2 *Kings* iv. 25. so doth your mourning minister kneel about your graves, and carry you in the arms of prayer to that GOD in whom your help is found.

"O thou all-powerful JEHOVAH, that work-
"eth, and none can hinder thee! that hast the
"key of death and hell; pity thou the poor souls
"that lie here entombed, and roll away the grave-
"stone, and say, as to *Lazarus*, Come forth:
"Lighten thou this darkness, O inaccessible light,
"and let the day-spring from on high visit the
"dark regions of the dead, to whom I speak,
"for thou canst open the eyes that death itself
"hath closed: thou that formedst the ear, canst
"restore the hearing: say thou to these ears, *Eph-*
"*phatha*, and they shall be opened. Give thou
"eyes to see thine excellencies, a taste that may
"relish thy sweetness, a scent that may savour
"thy ointments, a feeling that may discern the
"privilege of thy favour, the burden of thy wrath,
"the intolerable weight of unpardoned sin; and
"give thy servants order to prophecy to the dry
"bones; and let the effects of this prophecy be
"as those of thy prophet when he prophesied the
"valley of dry bones into a living army, exceed-
"ing great," *Ezek.* xxxvii. 1, &c.

But I must proceed, as I am able, to unfold that mystery which, I confess, no tongue can fully unfold, no heart can thoroughly comprehend.—Know, therefore, that while thou art unconverted,

1st, "The infinite GOD is engaged against
"thee." It is no small part of thy misery that thou art without GOD, *Eph.* ii. 12. How doth *Micah* run crying after the *Danites*, "Ye have
"taken away my gods, and what have I more?"

Judges

Judges xviii. 23, 24. O what a mourning then muſt thou lift up that art without GOD, that canſt lay no claim to him without daring uſurpation! Thou mayſt ſay of GOD as *Sheba* of *David*, "We have "no part in *David*, neither have we inheritance "in the ſon of *Jeſſe*," 2 Sam. xx. 1. How pitiful and piercing a moan is that of *Saul* in his extremity! "The *Philiſtines* are upon me, and GOD "is departed from me!" 1 *Sam.* xxviii. 15. But what will you do, O ſinners, in your day of viſitation? Whither will you flee for help? Where will you leave your glory? *Iſa.* x. 3. What will you do when the *Philiſtines* are upon you; when the world ſhall take its eternal leave of you; when you muſt bid your friends, houſes and lands farewel for evermore? What will you do then, I ſay, that have no GOD to go to? Will you call on him? Will you cry to him for help? Alas! he will not own you, *Prov.* i. 28, 29. he will not take any notice of you, but ſend you away with "I "never knew you," *Matt.* vii. 23. They that know what it is to have a GOD to go to, a GOD to live upon, they know a little what a fearful miſery it is to be without GOD. This made that holy man cry out, "Let me have a GOD, or nothing. Let "me know him and his will, and what will pleaſe "him, and how I may come to enjoy him; or "would I had never had an underſtanding to "know any thing," &c.

But thou art not only without GOD, but GOD is againſt thee, *Ezek.* v. 8, 9. *Nahum* ii. 13. O! if GOD would but ſtand neuter, though he did not own or help the poor ſinner, his caſe were not ſo deeply miſerable, though GOD ſhould give up the poor creature to the will of his enemies, to do their worſt with him; though he ſhould deli-

ver him over to the tormenters, *Matt.* xviii. 34. that devils ſhould tear and torture him to their utmoſt power and ſkill, yet this were not half ſo fearful. But GOD will ſet himſelf againſt the ſinner; and, believe it, "it is a fearful thing to "fall into the hands of the living GOD," *Heb.* x. 31. there is no friend like him, no enemy like him: As much as heaven is above the earth, omnipotency above impotency, infinity above nullity, ſo much more horrible is it to fall into the hands of the living GOD, than into the paws of bears or lions, yea, furies or devils. GOD himſelf will be thy tormentor; thy deſtruction ſhall come from the preſence of the LORD, 2 *Theſſ.* i. 9. "Tophet is deep and large, and the wrath of "the LORD, like a river of brimſtone, doth kindle it," *Iſa.* xxx. 33. "If GOD be againſt thee, "who ſhall be for thee? If one man ſin againſt "another, the judge ſhall judge him; but if a "man ſin againſt the LORD, who ſhall intreat "for him?" 1 *Sam.* ii. 15. "Thou, even thou art to "be feared; and who ſhall ſtand in thy ſight "when once thou art angry?" *Pſalm* lxxvi. 7. "Who is that GOD that ſhall deliver you out of "his hands?" *Dan.* iii. 15. Can Mammon! "Riches profit not in the day of wrath?" *Prov.* xi. 4. Can kings or warriors? no: "They ſhall "cry to the rocks and mountains to fall on them, "and hide them from the face of him that ſitteth "on the throne, and from the wrath of the Lamb; "for the great day of his wrath is come, and who "ſhall be able to ſtand?" *Rev.* vi. 15—17.

Sinner! methinks this ſhould go like a dagger to thy heart, to know that GOD is thine enemy: O, whither wilt thou go? where wilt thou ſhelter thee? there is no hope for thee, unleſs thou lay

lay down thy weapons, and ſue out thy pardon, and get CHRIST to ſtand thy friend, and make thy peace: if it were not for this, thou mighteſt go into ſome howling wilderneſs, and there pine in ſorrow, and run mad for anguiſh of heart, and horrible deſpair: but in CHRIST there is a poſſibility of mercy for thee, yea, a proffer of mercy to thee, that thou mayſt have GOD more for thee, than he is now againſt thee; but if thou wilt not forſake thy ſins, nor turn thoroughly, and to ſome purpoſe to GOD, by a ſound converſion, the wrath of GOD abideth on thee, and he proclaimeth himſelf to be againſt thee, as in the prophet *Ezekiel*, chap. v. 8. "Therefore thus ſaith the "Lord GOD, Behold, I, even I am againſt thee."

I. "His face is againſt thee." *Pſal.* xxxiv. 16. "The face of the LORD is againſt them that do "evil, to cut off the remembrance of them." Wo unto them whom GOD ſhall ſet his face againſt. When he did but look on the hoſt of the *Egyptians*, how terrible was the conſequence! *Exek.* xiv. 8. "I will ſet my face againſt that man, "and will make him a ſign and a proverb, and "will cut him off from the midſt of my people, "and you ſhall know that I am the LORD."

II. "His heart is againſt thee." He hateth all the workers of iniquity; man, doth not thy heart tremble to think of thy being an object of GOD's hatred? *Jer.* xv. 1. "Though *Moſes* and *Samuel* "ſtood before me, yet my mind could not be to-"wards this people; caſt them out of my ſight." *Zech.* xi. 8. "My ſoul lothed them, and their "ſouls alſo abhorred me."

III. "His hand is againſt thee," 1 *Sam.* xii. 14, 15. All his attributes are againſt thee.

First,

Firſt, His Juſtice is like a flaming ſword unſheathed againſt thee: "If I whet my glittering "ſword, and my hand take hold on judgment, I "will render vengeance to mine adverſaries, and "will reward them that hate me: I will make "mine arrows drunk with blood, &c." *Deut.* xxxii. 40, 41.

So exact is Juſtice, that it will by no means clear the guilty, *Exod.* xxxiv. 7. GOD will not diſcharge thee, "he will not hold thee guiltleſs," *Exod.* xx. 7. but will require the whole debt in perſon of thee; unleſs thou canſt make a ſcripture-claim to CHRIST, and his ſatisfaction. When the enlightened ſinner looks on Juſtice, and ſees the balance in which he is to be weighed, and the ſword by which he muſt be executed, he feels an earthquake in his breaſt: but Satan keeps this out of ſight, and perſuades the ſoul (while he can) that the LORD is all made up of Mercy, and ſo lulls it aſleep in ſin. Divine Juſtice is very ſtrict, it muſt have ſatisfaction to the utmoſt farthing, it denounceth "indignation and "wrath, tribulation and anguiſh to every ſoul "that doth evil," *Rom.* ii. 8, 9. "It curſeth every "one that continueth not in every thing that is "written in the law to do it," *Gal.* iii. 10. The Juſtice of GOD to the unpardoned ſinner, that hath a ſenſe of his miſery, is more terrible than the ſight of the bailiff or creditor to the bankrupt debtor, or than the ſight of the judge and bench to the robber, or of the irons and gibbet to the guilty murderer. When Juſtice ſits upon life and death, O what dreadful work doth it make with the wretched ſinner! "Bind him hand and foot, "caſt him into outer darkneſs; there ſhall be "weeping and gnaſhing of teeth," *Matt.* xxii. 13.

"Depart

" Depart from me, ye curſed, into everlaſting fire," *Matt.* xxv. 41. This is the terrible ſentence that Juſtice pronounceth. Why ſinner, by this ſevere Juſtice muſt thou be tried? and, as GOD liveth, this killing ſentence ſhalt thou hear, unleſs thou repent and be converted.

Secondly, " The holineſs of GOD is full of " antipathy againſt thee," *Pſalm* v. 4, 5. He is not only angry with thee (ſo he may be with his own children) but he hath a fixed, rooted, habitual diſpleaſure againſt thee, " He lothes thee," *Zech.* xi. 8. and what is done by thee, though for ſubſtance commanded by him, *Iſa.* i. 14. *Mal.* i. 10. GOD's nature is infinitely contrary to ſin, and ſo he cannot but hate a ſinner out of CHRIST.

O, what miſery is this, to be out of the favour, yea, under the hatred of GOD! *Eccles.* v. 6. *Hoſ.* ix. 15. that GOD who can as eaſily lay aſide his nature, and ceaſe to be GOD, as not be contrary to thee, and deteſt thee, except thou be changed and renewed by grace. O ſinner! how dareſt thou to think of the bright and radiant ſun of purity, of the beauties, the glory of holineſs that is in GOD! " The ſtars are not pure in his ſight," *Job* xxv. 5. " He humbles himſelf to behold " things that are done in heaven," *Pſalm* cxiii. 6. O thoſe light and ſparkling eyes of his! what do they ſpy in thee? And thou haſt no intereſt in CHRIST neither, that he ſhould plead for thee. Methinks we ſhould hear thee crying out (aſtoniſhed) with the *Bethſhemites*, " Who ſhall ſtand " before this Lord GOD!" 1 *Sam.* vi. 20.

Thirdly, " The power of GOD is mounted like " a mighty cannon againſt thee." The glory of GOD's power is to be diſplayed in the wonderful confuſion and deſtruction of them that obey not the

things

the goſpel, 2 *Theſſ.* i. 8, 9. He will "make his "power known in them," *Rom.* ix. 22. How mightily he can torment them: for this end he raiſeth them up, "that he may make his power "known," *Rom.* ix. 17. O man! art thou able to make thy party good with thy Maker? No more than a ſilly reed againſt the cedars of GOD, or a little cockboat againſt the tumbling ocean, or the childrens bubbles againſt the bluſtering winds.

Sinner, the power of GOD's anger is againſt thee, *Pſalm* xc. 11. and power and anger together make fearful work; it were better thou hadſt all the world in arms againſt thee, than to have the power of GOD againſt thee. There is no eſcaping his hands, no breaking his priſon. "The "thunder of his power who can underſtand?" *Job* xxvi. 14. Unhappy man that ſhall underſtand it by feeling it! "If he will contend with "him, he cannot anſwer him one of a thouſand. "He is wiſe in heart, and mighty in ſtrength: "who hath hardened himſelf againſt him and "proſpered? which removeth the mountains, and "they know it not; which overturneth them in "his anger; which ſhaketh the earth out of her "place, and the pillars thereof tremble; which "commandeth the ſun, and it riſeth not, and "ſealeth up the ſtars? Behold, he taketh away, "who can hinder him, who will ſay unto him, "What doſt thou? If GOD will not withdraw "his anger; the proud-helpers do ſtoop under "him," *Job* ix. 13, &c. And art thou a fit match for ſuch an antageniſt? "O! conſider this, you "that forget GOD, leſt he tear you in pieces and "there be none to deliver you," *Pſal.* l. 22. Submit to mercy; let not duſt and ſtubble ſtand out

againſt

againſt the Almighty; ſet not briers and thorns againſt him in battle, leſt he go through them, and conſume them together; but lay hold on his ſtrength, that you may "make peace with him," *Iſa.* xxvii. 4, 5. "Wo to him that ſtriveth with "his Maker," *Iſa.* xlv. 9.

Fourthly, "The wiſdom of GOD is ſet to ruin "thee." He "hath ordained his arrows, and "prepared inſtruments of death, and made all "things ready," *Pſalm* vii. 12, 13. His counſels are againſt thee, to contrive thy deſtruction, *Jer.* xviii. 11. He laughs to ſee how thou wilt be taken and enſnared in the evil day, *Pſalm* xxxvii. 13. "The LORD ſhall laugh at him, for he ſeeth "that the day is coming." He ſees how thou wilt come down mightily in a moment; how thou wilt ring thy hands, tear thy hair, eat thy fleſh, and gnaſh thy teeth for anguiſh and aſtoniſhment of heart, when thou ſeeſt thou art fallen remedileſly into the pit of deſtruction.

Fifthly, "The truth of GOD is ſworn againſt "thee," *Pſal.* xcv. 11. If he be true and faithful, thou muſt periſh if thou goeſt on, *Luke* xiii. 3. Unleſs he be falſe to his word, thou muſt die except thou repent, *Ezek.* xxxiii. 11. "If we be-"lieve not, yet he abideth faithful, he cannot "deny himſelf," 2 *Tim.* ii. 13. that is, he is faithful to his threatnings as well as promiſes, and will ſhew his faithfulneſs in our confuſion, if we believe not. GOD hath told thee, as plain as it can be ſpoken, that "if he waſh thee not, thou haſt "no part in him," *John* xiii. 8. that "if thou "liveſt after the fleſh, thou ſhalt die," *Rom.* viii. 13. that "except thou be converted, thou ſhalt "in no wiſe enter into the kingdom of heaven," *Matt.* xviii. 3. and he abideth faithful, he cannot

deny

deny himſelf. Beloved, as the immutable faithfulneſs of GOD in his promiſe and oath affords believers ſtrong conſolation, *Heb.* vi. 18. ſo they are to unbelievers for ſtrong conſternation and confuſion. O ſinner, tell me what ſhift doſt thou make to think of all the threatenings of GOD's word, that ſtand upon record againſt thee? Doſt thou believe they are truth or not? if not, thou art a wretched infidel, and not a chriſtian; and therefore give over the name and hopes of a chriſtian. But if thou doſt believe them, O heart of ſteel that thou haſt, that canſt walk up and down in quiet, when the truth and faithfulneſs of GOD is engaged to deſtroy thee! ſo that if the Almighty can do it, thou ſhalt ſurely periſh and be damned. Why man! the whole book of GOD doth teſtify againſt thee, whilſt thou remaineſt unſanctified: it condemns thee in every leaf, and is to thee like *Ezekiel*'s roll, "written within and without with "lamentation, and mourning, and wo," *Ezek.* ii. 10. and all this ſhall ſurely come upon thee, and overtake thee (*Deut.* xxviii. 15.) except thou repent: "Heaven and earth ſhall paſs away, but "one jot or tittle of this word ſhall never paſs "away," *Matt.* v. 18.

Now put all this together, and tell me if the caſe of the Unconverted be not deplorably miſerable: as we read of ſome perſons that had bound themſelves in an oath, and in a curſe, to kill *Paul*, ſo thou muſt know, O ſinner, to thy terror, that all the attributes of the infinite GOD are bound in an oath to deſtroy thee, *Heb.* iii. 18. O man! what wilt thou do? whither wilt thou flee? If GOD's omniſcience can find thee, thou ſhalt not eſcape: if the true and faithful GOD will ſave his oath, periſh thou muſt, except thou believe and repent:

repent: if the Almighty hath power to torment thee, thou ſhalt be perfectly miſerable in ſoul and body to all eternity, unleſs it be prevented by ſpeedy converſion.

II. "The whole creation of GOD is againſt "thee." "The whole creation (ſaith *Paul*) "groaneth and travaileth in pain," *Rom.* viii. 22. But what is it the creation groaneth under? why, the fearful abuſe that it is ſubject to, in ſerving the luſt of unſanctified men. And what is it that the creation groaneth for? why, for freedom and liberty from this abuſe; for the "creature is very "unwillingly ſubject to this bondage," *Rom.* viii. 12—21. If the unreaſonable and inanimate creatures had ſpeech and reaſon, they would cry out under it as a bondage unſufferable, to be abuſed by the ungodly, contrary to their natures and the ends that the great Creator made them for. While the LORD of hoſts is againſt thee, be ſure the hoſt of the LORD is againſt thee, and all the creatures as it were up in arms, till upon a man's converſion the controverſy being taken up between GOD and him, he makes a covenant of peace with the creatures for him, *Job* xxii. 21—24. *Hoſea* ii. 18—20.

III. "The roaring lion hath his full power "upon thee," 1 *Pet.* v. 8. Thou art faſt in the paw of that lion that is greedy to devour; in the ſnare of the devil, led captive by him at his will, 2 *Tim.* ii. 26. This is the ſpirit that worketh in the children of diſobedience, *Eph.* ii. 2. his drudges they are, and his luſt they do. He is the ruler of the darkneſs of this world, *Eph.* vi. 12. that is, of ignorant ſinners that live in darkneſs. You pity the poor *Indians* that worſhip the devil for their god, but little think it is your own caſe. Why it is the common

common miſery of all the unſanctified, that the devil is their god, 2 *Cor.* iv. 4. Not that they do intend to do him homage and worſhip, they will be ready to defy him, and him that ſhould ſay ſo by them; but all this while they ſerve him, and come and go at his beck, and live under his government: "his ſervants ye are to whom your yield your-"ſelves to obey," *Rom.* vi. 16. Doubtleſs the liar intends not a ſervice to Satan, but his own advantage; yet it is he that ſtands in the corner unobſerved, and putteth the thing into his heart, *Acts* v. 3. *John* viii. 44. Queſtionleſs *Judas*, when he ſold his maſter for money, and the *Chaldeans* and *Sabeans*, when they plundered *Job*, intended not to do the devil a pleaſure, but to ſatisfy their own covetous thirſt, yet it was he that actuated them in their wickedneſs, *John* xiii. 27. *Job* i. 12, 15, 17. Men may be very ſlaves and common drudges for the devil, and never know it; nay, they may pleaſe themſelves in the thoughts of happy liberty, 2 *Pet.* ii. 19.

Art thou yet in ignorance, and not turned from darkneſs to light? why, thou art under the power of Satan, *Acts* xvi. 18. Doſt thou live in the ordinary and wilful practice of any known ſin? know that thou art of the devil, 1 *John* iii. 8. Doſt thou live in ſtrife, or envy, or malice? verily he is thy father, *John* viii. 40, 41. O dreadful caſe! however Satan may provide his ſlaves with divers pleaſures, *Titus* iii. 3. yet it is but to draw them into endleſs perdition. The ſerpent comes with the apple in his mouth, O! but (with *Eve*) thou ſeeſt not the deadly ſting in his tail. He that is now thy tempter, will one day be thy tormentor. O, that I could but give thee to ſee how black a maſter thou ſerveſt, how filthy a drudgery

drudgery thou doſt, how mercileſs a tyrant thou gratifieſt, all whoſe pleaſure is to ſet thee on work to make thy perdition and damnation ſure, and to heat the furnace hotter and hotter, in which thou muſt burn for millions and millions of ages.

IV. "The guilt of all thy ſins lies like a moun-"tain upon thee." Poor ſoul! thou feeleſt it not, but this is that which ſeals thy miſery upon thee. While unconverted none of thy ſins can be blotted out, *Acts* iii. 19. they are all upon the ſcore againſt thee. Regeneration and remiſſion are never ſeparated; the unſanctified are unqueſtionably unjuſtified and unpardoned, 1 *Cor.* vi. 11. 1 *Pet.* i. 2. *Heb.* ix. 14. Beloved, it is a fearful thing to be in debt, but above all, in GOD's debt; for there is no arreſt ſo formidable as his, no priſon ſo horrible as his. Look upon an enlightened ſinner, who feels the weight of his own guilt, O how frightful are his looks, how fearful are his complaints! his comforts are turned into wormwood, and his moiſture into drought, and his ſleep is departed from his eyes.

How light ſoever you may make of it now, you will one day find the guilt of unpardoned ſin to be a heavy burden: it is a mill-ſtone, "whoſo-"ever falleth upon it ſhall be broken; but upon "whomſoever it ſhall fall, it ſhall grind him to "powder," *Matt.* xxi. 44. What work did it make with our bleſſed Saviour! it preſſed the very blood out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

O think of thy caſe in time! canſt thou think of that threat without trembling, "Ye ſhall die "in your ſins? *John* viii. 24. O better were it for thee to die in a jail, in a ditch, in a dungeon,

on, than to die in thy ſins. If death, as it will take away all thy other comforts, would take away thy ſins too, it were ſome mitigation; but thy ſins will follow thee when thy friends leave thee, and all worldly enjoyments ſhake hands with thee: thy ſins will not die with thee, 2 *Cor.* v. 10. *Rev.* xx. 12. as a priſoner's other debts will, but they will to judgment with thee, there to be thy accuſers, and they will to hell with thee, there to be thy tormentors. Better to have ſo many fiends and furies about thee, than thy ſins to fall upon thee and faſten on thee. O the work that theſe will make thee! O look over thy debts in time, how much thou art in the books of every one of GOD's laws; how is every one of GOD's commandments ready to arreſt thee, and ſeize thee by the throat, for the innumerable bonds it hath upon thee? What wilt thou do then, when they ſhall all together come in againſt thee? Hold open the eyes of conſcience to conſider this, that thou mayſt deſpair of thyſelf, and be driven to CHRIST, and "fly for refuge to lay hold of the hope that is ſet "before thee." *Heb.* vi. 18.

V. "Thy raging luſts do miſerably enſlave "thee." While unconverted thou art a very ſervant of ſin, it reigns over thee, and holds thee under its dominion, till thou art brought within the bonds of GOD's covenant, *John* viii. 34, 36. *Titus* iii. 3. *Rom.* vi. 12, 14. and vi. 16, 17. Now there is not ſuch another tyrant as ſin! O the filthy and fearful work that it doth engage its ſervants in! Would it not pierce a man's heart to ſee a company of poor creatures drudging and toiling, only to heap up faggots to burn themſelves? Why this is the conſtant employment of all ſin's drudges: even while they bleſs themſelves in their unrigh-

unrighteous gains, while they ſin, and ſwill in pleaſures, they are but treaſuring up wrath and vengeance for their eternal burning; they are but laying in powder and bullet, and adding to the pile of *Tophet*, and flinging in oil to make the flame rage the fiercer. Who would ſerve ſuch a maſter, whoſe work is drudgery, and whoſe wages is death! *Rom.* vi. 23.

What a woful ſpectacle was the poor wretch who was poſſeſſed with the legion! Would it not have grieved thy heart to have ſeen him among the tombs cutting and wounding himſelf? *Mark* v. 5. this is thy caſe, ſuch is thy work, every ſtroke is a thruſt at thy heart, 1 *Tim.* vi. 10. conſcience indeed is now aſleep, but when death and judgment ſhall bring thee to thy ſenſes, then wilt thou feel the raging ſmart and anguiſh of every wound.

VI. "The furnace of eternal vengeance is heat-"ed ready for thee," *Iſa.* xxx. 33. Hell and deſtruction open their mouths upon thee; they gape and grone for thee, chap v. 14. waiting as it were with a greedy eye, as thou ſtandeſt on the brink, when thou wilt drop in. If the wrath of man be "as the roaring of a lion," *Prov.* xx. 2. "more hea-"vy than the ſand," chap. xxvii 3. what is the wrath of the infinite GOD? If the burning furnace, heated in *Nebuchadnezzar*'s fiery rage, when he commanded it to be made yet ſeven times hotter, was ſo fierce as to burn up even thoſe that drew near it to throw the three children in, *Dan.* iii. 19, 22. how hot is that burning oven of the Almighty's fury! *Mal* iv. 1. ſurely this is ſeventy times ſeven more fierce "Can thy heart endure, "or can thy hands be ſtrong in the day that I ſhall "deal with thee, ſaith the LORD of hoſts?" *Ezek.* xxii.

xxii. 14. Canſt thou abide everlaſting burnings? canſt thou dwell with conſuming fire? *Iſa.* xxxiii. 14.

O ſinner! ſtop here and conſider; if thou art a man, and not a ſenſeleſs block, conſider; bethink thyſelf where thou ſtandeſt; why upon the very brink of his furnace. "As the LORD liveth, "and as thy ſoul liveth, there is but a ſtep be-"tween thee and it," 1 *Sam.* xx. 3. Thou knoweſt not, when thou lieſt down, but thou mayſt be in it before the morning: thou knoweſt not, when thou riſeſt, but thou mayſt drop in before night. Dareſt thou make light of this? Wilt thou go on in ſuch a dreadful condition as if nothing ailed thee? If thou putteſt it off, and ſayeſt, "This "doth not belong to thee;" look again over the foregoing chapter, and tell me the truth; are none of theſe black marks found upon thee? Do not blind thine eyes, do not deceive thyſelf; ſee thy miſery whilſt thou mayſt prevent it. Think what it is to be a vile outcaſt, a damned reprobate, a veſſel of wrath, into which the LORD will pour out his tormenting fury while he hath a being, *Rom.* ix. 22.

VII. "The law diſcharges all its threats and "curſes at thee," *Gal.* iii. 10. *Deut.* xxviii. O how dreadful doth it thunder! it ſpits fire and brimſtone in thy face; its words are as drawn ſwords, and as the ſharp arrows of the mighty; it demands ſatisfaction to the utmoſt, and cries, *Juſtice, juſtice:* it ſpeaks blood and war and wounds and death againſt thee. O the execrations and plagues and deaths that this murdering piece is loaded with! (read *Deut.* xxviii. 15, &c.) and thou art the mark at which this ſhot is levelled. "O man, away to thy ſtronghold," *Zech.* ix.

ix. 12. away from thy ſins, haſte to the ſanctuary, the city of refuge, *Heb.* xiii. 13. even the Lord JESUS CHRIST; hide thee in him, or elſe thou art loſt without any hope of recovery.

VIII. "The goſpel itſelf bindeth the ſentence "of eternal damnation upon thee," *Mark* xvi. 16. If thou continueſt in thine impenitent and unconverted ſtate, know that the goſpel denounceth a much ſorer condemnation than ever would have been for the tranſgreſſion only of the firſt covenant. Is it not a dreadful caſe, to have the goſpel itſelf thunder out threats of damnation? To have "the LORD roar from mount *Sion* againſt thee?" *Joel* iii. 16. "Hear the terror of the LORD: "He that believeth not ſhall be damned. Except "ye repent ye ſhall all periſh," *Luke* xiii. 3. This "is the condemnation, that light is come into "the world, and men love darkneſs rather than "light," *John* iii. 19. "He that believeth not, the "wrath of GOD abideth on him," *John* iii. 36. "If the word ſpoken by angels was ſteadfaſt, and "every tranſgreſſion and diſobedience received a "juſt recompence of reward, how ſhall we eſcape "if we neglect ſo great ſalvation? *Heb.* ii. 2, 3. "He that deſpiſed *Moſes*'s law, died without mercy: of how much ſorer puniſhment ſhall he be "thought worthy, that hath trampled under foot "the Son of GOD?" *Heb.* x. 28, 29.

APPLICATION. And is this true indeed? Is this thy miſery? yea, it is as true as GOD is. Better open thine eyes and ſee it now, while thou mayſt remedy it, than blind and harden thyſelf till, to thy eternal ſorrow, thou ſhalt feel what thou wouldſt not believe: and if it be true, what doſt thou mean to loiter and linger in ſuch a caſe as this?

Hear what the LORD saith: "Fear ye not me, "saith the LORD, will ye not tremble at my pre-"sence?" *Jer.* v. 22. O sinners, do you make light of the wrath to come? *Matt.* iii. 7. I am sure there is a time coming when you will not make light of it. Why, the very devils do believe and tremble, *James* ii. 19. What, are you more hardened than they? Will you run upon the edge of the rock? Will you play at the hole of the asp? Will you put your hand upon the cockatrice den? will you dance upon the fire till you are burnt? or dally with devouring wrath, as if you were indifferent whether you did escape or endure it? O madness of folly! *Solomon*'s madman that casteth firebrands, arrows and death, and saith, Am I not in jest? *Prov.* xvi. 18. There is nothing so distracted as the wilful sinner, *Luke* xv. 17. that goeth on in his unconverted state, without sense, as if nothing ailed him. The man that runs on the cannon's mouth, and sports with his blood, or lets out his life in a frolick, is sensible, sober and serious, to him that goeth on still in his trespasses, *Psalm* lxviii. 21. for "he stretcheth out his "hand against GOD, and strengthens himself "against the Almighty: he runneth upon him, "even upon his neck, upon the thick bosses of his "buckler," *Job* xv. 25, 26. Is it wisdom to dally with the second death, or to venture into the lake that burneth with fire and brimstone? *Rev.* xxi. 8. as if thou wert but going to wash thee, or to swim for thy recreation? What shall I say? I can find out no expression, no comparison, whereby to set forth the dreadful distraction of that soul that continues to go on in sin.

Awake, awake, *Eph.* v. 14. O sinner! arise and take thy flight: there is but one door that thou

mayst flee by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come to JESUS CHRIST, and take him for "the LORD thy righ-"teousness," and walk in him in holiness and newness of life, as the LORD liveth, it is not more certain that thou art now out of hell, than that thou shalt without fail be in it but a few days or nights from hence. O set thy heart to think of thy case. Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the LORD hath not spoken by me, regard me not; but if it be the very word of GOD, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man! who hath bewitched thee, *Gal.* iii. 1. that in the present life thou shouldst be wise enough to forecast thy business, foresee thy danger, and prevent thy mischief; but in matters of everlasting consequence shouldst be slight and careless, as if they little concerned thee? Why, is it nothing to thee to have all the attributes of GOD engaged against thee? canst thou do well without his favour? canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the lion, under the power of corruption, in the dark noisom prison, fettered with lusts, working out thy own damnation, and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses and thunderbolts, as if they were but the report of

childrens pop-guns, or thou wert to war with their paper pellets? Doſt thou laugh at hell and deſtruction, or canſt thou drink the envenomed cup of the Almighty's fury, as if it were but a common potion?

"Gird up now thy loins like a man, for I will "demand of thee, and anſwer thou me," *Job* xl. 7. Art thou ſuch a leviathan, as that the ſcales of thy pride ſhould keep thee from thy Maker's coming at thee? wilt thou eſteem his arrows as ſtraw, and the inſtruments of death as rotten wood? Art thou chief of all the children of pride, even that thou ſhouldſt count his darts as ſtubble, and laugh at the ſhaking of his ſpear? Art thou made without fear, and contemneſt his barbed irons? *Job* xli. Art thou like the horſe that paweth in the valley, and rejoiceth in his ſtrength, who goeth out to meet the armed men? Doſt thou mock at fear, and art not affrighted, neither turneſt back from GOD's ſword, when his quiver rattleth againſt thee, the glittering ſpear and the ſhield? *Job* xxxix. 21—23. Well, if the threats and calls of the word will not frighten thee, nor awaken thee, I am ſure death and judgment will. O, what wilt thou do when the LORD cometh forth againſt thee, and in his fury falleth upon thee, and thou ſhalt feel what thou readeſt? If when *Daniel*'s enemies were caſt into the den of lions, both them and their wives and their children, the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den, *Dan.* vi. 24. what ſhall be done with thee when thou falleſt into the hands of the living GOD, when he ſhall gripe thee in his iron arms, and grind and cruſh thee into a thouſand pieces in his wrath?

O do not then contend with GOD! "Repent "and be converted," ſo none of this ſhall come upon thee, *Iſa.* lv. 6, 7. "Seek ye the LORD while "he may be found; call on him while he is "near: Let the wicked forſake his way, and the "unrighteous man his thoughts; let him return "unto the LORD, and he will have mercy on him, "and to our GOD, for he will abundantly par-"don."

CHAP. VI.

Containing Directions for CONVERSION.

Mark x. 17. *And there came one, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may inherit eternal life?*

BEFORE thou readeſt theſe DIRECTIONS, I adviſe thee, yea, I charge thee before GOD and his holy angels, that thou reſolve to follow them (as far as conſcience ſhall be convinced of their agreeableneſs to GOD's word and thy ſtate) and call in his aſſiſtance and bleſſing that they may ſucceed: and as I have ſought the LORD, and conſulted his oracles what advice to give thee, ſo muſt thou entertain it with that awe, reverence, and purpoſe of obedience, that the word of the living GOD doth require.

Now then attend; "Set thine heart unto all "that I ſhall teſtify unto thee this day; for it is "not a vain thing, it is your life," *Deut.* xxxii. 46. This is the end of all that has been ſpoken hitherto, to bring you to ſet upon turning, and making uſe of GOD's means for your converſion. I would not trouble you, nor "torment you be-"fore your time," with the forethoughts of your

eternal misery, but in order to your making your escape. Were you shut up under your present misery without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort that you are capable of in this world; but you may yet be happy, if you do not wilfully refuse the means of your recovery: behold, I hold open the door to you; arise, take your flight: I set the way of life before you, walk in it, and "you shall live, and not die," *Deut.* xxx. 19. *Jer.* vi. 16. It grieves me to think you should be your own murderers, and throw yourselves headlong, when God and man cries out to you, as *Peter* in another case to his master, "Spare thyself."

Hear then, O sinner! and as ever thou wouldst be converted and saved, embrace the following counsel.

Direct. I. "Set it down with thyself as an "undoubted truth, that it is impossible for thee "ever to get to heaven in this thy unconverted "state." Can any other but CHRIST save thee? and he tells thee he never will do it except thou be regenerated and converted, *Matt.* xviii. 3. *John* iii. 3. Doth he not keep the keys of heaven? and canst thou get in without his leave? as thou must, if ever thou come thither in thy natural condition, without a sound and thorough renovation.

Direct. II. "Labour to get a thorough sight "and lively sense and feeling of thy sins." Till men are weary and heavy laden, and pricked at the heart, and quite sick of sin, they will not come unto CHRIST, in his way, for ease and cure; nor to purpose inquire, "What shall we "do?" *Matt.* xi. 28. *Acts* ii. 37. *Matt.* ix. 12.

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They muſt ſet themſelves down for dead men before they will come unto CHRIST that they may have life, *John* v. 40. Labour therefore to ſet all thy ſins in order before thee, never be afraid to look upon them, but let thy ſpirit make diligent ſearch, *Pſalm* lxxvii. 6. Inquire into thine heart and into thy life; enter into a thorough examination of thyſelf, and all thy ways, *Pſal.* cxix. 59. that thou mayeſt make a full diſcovery; and call in the help of GOD's ſpirit, and a ſenſe of thine own inability hereunto, for it is his proper work to convince of ſin, *John* xvi. 8. ſpread all before the face of thy conſcience till thy heart and eyes be ſet abroach: leave not ſtriving with GOD and thy own ſoul, till it cry out under the ſenſe of thy ſins as the enlightened jailor, "What muſt I "do to be ſaved?" *Acts* xvi. 30. To this purpoſe,

"Meditate on the numerouſneſs of thy ſins." *David*'s heart failed when he thought of this, and conſidered that he had more ſins than hairs, *Pſalm* lx. 12. This made him cry out upon the multitude of GOD's tender mercies, *Pſalm* li. 1. The lotheſome carcaſs doth not more hatefully ſwarm with crawling worms, than an unſanctified ſoul with filthy luſts; they fill the head, the heart, the eyes, and mouth of him. Look backward: where was ever the place, what was ever the time, in which thou didſt not ſin? Look inward: what part of power canſt thou find in ſoul or body, but it is poiſoned with ſin? What duty doſt thou ever perform, into which poiſon is not ſhed? O, how great is the ſum of thy debts, who haſt been all thy life running behindhand, and never didſt or canſt pay off one penny? Look over the ſin of thy nature, and all its curſed brood, the ſins of thy life: call to mind thy omiſ-

ſions, commiſſions, the ſins of thy thoughts, words, and actions, the ſins of thy youth, and thoſe of thy riper years: be not like a deſperate bankrupt, that is afraid to look over his books: read the records of conſcience carefully. Theſe books muſt be opened ſooner or later, *Rev.* xx. 12.

"Meditate on the aggravations of thy ſins, as "they are the grand enemies of the GOD of thy "life, and of the life of thy ſoul; in a word, "they are the public enemies of all mankind." How do *David*, *Ezra*, *Daniel*, and the good *Levites* aggravate their ſins, from the conſideration of their injuriouſneſs to GOD, their oppoſition to his good and righteous laws, the mercies, the warnings they were committed againſt? *Neh.* ix. *Dan.* ix. *Ezra* ix. O the work that ſin hath made in the world! This is the enemy that hath brought in death, and hath robbed and enſlaved man, that hath backed the devil, that hath digged hell, *Rom.* v. 12. 2 *Pet.* ii. 4. *John* viii. 34. This is the enemy that turneth the world upſide down, and ſoweth diſſention between man and the creatures, betwixt man and man, yea, between man and himſelf, ſetting the ſenſitive part againſt the rational, the will againſt the judgment, luſt againſt conſcience; yea, worſt of all, between GOD and man, making the lapſed ſinner both hateful to GOD, and the hater of him, *Zech.* xi. 8. O man! how canſt thou make ſo light of ſin? This is the traitor that ſucked the blood of the Son of GOD; that ſold him, that mocked him, that ſcourged him, that ſpit in his face, that nailed his hands, that pierced his ſide, that preſſed his ſoul, that mangled his body, that never left till he had bound him, condemned him, nailed him, crucified him, and put him to an open ſhame, *Iſa.* liii.

liii. 4—6. This is that deadly poiſon, ſo powerful of operation, as that one drop of it ſhed on the root of mankind, hath corrupted, ſpoiled, poiſoned, and undone his whole race at once, *Rom.* v. 18, 19. This is the common butcher, the bloody executioner, that hath killed the prophets, burnt the martyrs, murdered all the apoſtles, all the patriarchs, all the kings and potentates; that has deſtroyed cities, ſwallowed empires, butchered and devoured whole nations. Whatever was the weapon it was done by, ſin was it that did the execution, *Rom.* vi. 23. Doſt thou yet think it but a ſmall thing? If *Adam* and all his children could be dug out of their graves, and their bodies piled up to heaven, and an inqueſt were made, what matchleſs murderer were guilty of all this blood: It would be all found in the ſkirts of ſin. Study the nature of ſin till thy heart inclines to fear and lothe it; and meditate on the aggravations of thy particular ſins, how thou haſt ſinned againſt all GOD's warnings, againſt thy own prayers, againſt mercies, againſt correction, againſt the cleareſt light, againſt the freeſt love, againſt thine own reſolutions, againſt promiſes, vows, covenants of better obedience, *&c.* Charge thy heart home with theſe things, till it bluſh for ſhame, and be brought out of all good opinion of itſelf, *Ezra* ix. 6.

"Meditate on the deſert of ſin." It crieth up to heaven; it calls for vengeance, *Gen.* xviii. 21. Its due wages are death and damnation; it pulls the curſe of GOD upon the ſoul and body, *Gal.* iii. 10. *Deut.* xxviii. The leaſt ſinful word or thought lays thee under the infinite wrath of GOD almighty, *Rom.* ii. 8, 9. *Matt.* xii. 36. O, what a load of wrath, what a weight of curſes, what a

treaſure of vengeance have all the millions of thy ſins then deſerved! *Rom.* ii. 5. *James* v. 3. O, judge thyſelf that the LORD may not judge thee, 1 *Cor.* xi. 31.

"Meditate upon the deformity and defilement "of ſin." It is as black as hell, the very image and likeneſs of the devil drawn upon the ſoul, 1 *John* iii. 8, 10. It would more affright thee, to ſee thyſelf in the hateful deformity of thy nature, than to ſee the devil. There is no mire ſo unclean, no vomit ſo lotheſome, no carcaſs-carrion ſo offenſive, no plague or leproſy ſo noiſome as ſin, in which thou art rolled, and covered with its odious filth, whereby thou art rendered more diſpleaſing to the pure and holy nature of the glorious GOD than the moſt filthy object, compoſed of whatever is hateful to all thy ſenſes, can be to thee, *Job* xv. 15, 16. Couldſt thou take up a toad into thy boſom? couldſt thou cheriſh it, and take delight in it? why, thou art as contrary to the pure and perfect holineſs of the divine nature, and as lotheſome as that is to thee, *Matt.* xxiii. 33. till thou art purified by the blood of JESUS, and the power of renewing grace.

"Above all other ſins, fix the eye of thy con-"ſideration on theſe two. 1. "The ſin of thy "nature." It is to little purpoſe to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the ſtreams, when the fountain is running that fills up all again. Let the acts of thy repentance (with *David*'s) go to the root of ſin, *Pſalm* li. 5. The heart is never ſoundly broken till thoroughly convinced of the heinouſneſs of original ſin. Here fix thy thoughts, this is that that makes thee backward to all good, prone to all evil, *Rom.* vii. 15. that

that ſheds blindneſs, pride, prejudice, unbelief into thy mind; enmity, inconſtancy, obſtinacy, into thy will; inordinate heats and colds into thy affections; inſenſibleneſs, benumbedneſs, unfaithfulneſs, into thy conſcience; ſlipperineſs into thy memory; and in a word, hath put every wheel of thy ſoul out of order, and made it, of an habitation of holineſs, to become a very hell of iniquity, *James* iii. 6. This is what hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteouſneſs, and ſervants of ſin, *Rom.* vi. 19. that hath filled the head with carnal and corrupt deſigns, *Mic.* ii. 1. the hand with ſinful practices, *Iſa.* i. 15. the eyes with wandring and wantonneſs, 2 *Pet.* ii. 14. the tongue with deadly poiſon, *James* iii. 8. that hath opened the ears to tales, flattery, and filthy communication, and ſhut them againſt the inſtructions of life, *Zech.* vii. 11, 12. and hath rendered thy heart a very mint and forge for ſin, and the curſed womb of all deadly conceptions, *Matt.* xv. 19. ſo that it poureth forth its wickedneſs without ceaſing, 2 *Pet.* ii. 14. even as naturally, freely, and unweariedly as a fountain doth pour forth its waters, *Jer.* vi. 7. or the raging ſea doth caſt forth mire and dirt, *Iſa.* lvii. 20. And wilt thou yet be in love with thyſelf, and tell us any longer of thy good heart? O, never leave meditating on the deſperate contagion of orignal corruption, till, with *Ephraim*, thou bemoan thyſelf, *Jer.* xxxi. 18. and with the deepeſt ſhame and ſorrow ſmite on thy breaſt, as the publican, *Luke* xviii. 13. and with *Job*, abhor thyſelf, and repent in duſt and aſhes, *Job* xlii. 6. 2. "The particular evil "that thou art moſt addicted to:" find out all its aggravation, ſet home upon thy heart all God's threats

threats againſt it: repentance drives before it the whole herd, but eſpecially ſticks the arrow in the beloved ſin, and ſingles this out above the reſt, to run it down, *Pſalm* xviii. 23. O, labour to make this ſin odious to thy ſoul, and double thy guard and reſolutions againſt it, becauſe this hath and doth moſt diſhonour GOD, and endanger thee.

Direct. III. "Strive to affect thy heart with "a due ſenſe of thy preſent miſery." Read over the foregoing chapter again and again, and get it out of the book into thy heart. O, ſtudy thy miſery till thy heart cries out for CHRIST, as earneſtly as ever a drowning man did for a boat, or the wounded for a ſurgeon. Men muſt come to ſee the danger, and feel the ſmart of their deadly ſores and ſickneſs, or elſe CHRIST will be to them a phyſician of no value, *Matt.* ix. 12. Then the manſlayer haſtens to the city of refuge, when purſued by the avenger of blood. Men muſt be even forced and fired out of themſelves, or elſe they will not come to CHRIST. It was diſtreſs and extremity that made the prodigal think of returning, *Luke* xv. 16, 17. While *Laodicea* thinks herſelf rich, increaſed in goods, in need of nothing, there is little hope: ſhe muſt be deeply convinced of her wretchedneſs, blindneſs, poverty, and nakedneſs, before ſhe will come to CHRIST for his gold, raiment, and eye-ſalve, *Rev.* iii. 17, 18. therefore hold the eyes of conſcience open, amplify thy miſery as much as poſſible, do not flee the ſight of it for fear it ſhould fill thee with terror. The ſenſe of thy miſery is but as it were the ſuppuration of the wound, which is neceſſary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

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Direct. IV. "Settle it upon thy heart that thou "art under everlaſting inability ever to recover "thyſelf." Never think thy praying, reading, hearing, confeſſing, amending, will work the cure; theſe muſt be attended to, but thou art undone if thou reſteſt in them, *Rom.* x. 3. Thou art a loſt man if thou hopeſt to eſcape drowning on any other plank but JESUS CHRIST, *Acts* iv. 12. Thou muſt unlearn thyſelf, and renounce thy own wiſdom, thy own righteouſneſs, thy own ſtrength, and throw thyſelf wholly upon CHRIST, as a man that ſwims caſts himſelf upon the water, or elſe thou canſt not eſcape. While men truſt in themſelves, and eſtabliſh their own righteouſneſs, and have confidence in the fleſh, they will not come ſavingly to CHRIST, *Luke* xviii. 9. *Phil.* iii. 3. Thou muſt know thy gain to be but loſs and dung, thy ſtrength but weakneſs, thy righteouſneſs rags and rottenneſs, before there will be an effectual cloſure between CHRIST and thee, *Phil.* iii. 7, 8, 9. 2 *Cor.* iii. 5. *Iſa.* lxiv. 6. Can the liſeleſs carcaſs ſhake off its grave-clothes and looſe the bands of death? then mayſt thou recover thyſelf, who art dead in treſpaſſes and ſins, and under an impoſſibility of ſerving thy Maker acceptably in this condition, *Rom.* viii. 8. *Heb.* xi. 6. Therefore when thou goeſt to pray or meditate, or to do any of the duties to which thou art here directed, go out of thyſelf, and call in the help of the Spirit, as deſpairing to do any thing pleaſing to GOD in thy own ſtrength; yet neglect not thy duty, but lie at the pool, and wait in the way of the Spirit.—While the eunuch was reading, then the holy Ghoſt did ſend *Philip* to him, *Acts* viii. 28, 29. when the diſciples were praying, Chap. iv. 31. when *Cornelius* and his friends were hearing, Chap. x. 44.

then

then the holy Ghoſt fell upon them and filled them all. Strive to give up thyſelf to CHRIST; ſtrive to pray, ſtrive to meditate, ſtrive an hundred and an hundred times, ſtrive to do it as well as thou canſt; and while thou art endeavouring in the way of thy duty, the Spirit of the LORD will come upon thee, and help thee to do what of thyſelf thou art utterly unable to perform, *Prov.* i. 23.

Direct. V. "Forthwith renounce all thy ſins." If thou yield thyſelf to the practice of any ſin, thou art undone, *Rom.* vi. 17. In vain doſt thou hope for life by CHRIST, except thou depart from iniquity, 2 *Tim.* ii. 19. Forſake thy ſins, or elſe thou canſt not find mercy, *Prov.* xxviii. 13. Thou canſt not be married to CHRIST, except thou be divorced from ſin; give up that traitor or you can have no peace in heaven; caſt the head of *Sheba* over the wall; keep not *Delilah* in thy lap: thou muſt part with thy ſins or with thy ſoul; if thou ſpare even one ſin GOD will not ſpare thee. Never make excuſes, thy ſins muſt die, or thou muſt die for them, *Pſalm* lxviii. 21. If thou allow of one ſin, though but a little, a ſecret one, though thou mayſt plead neceſſity, and have an hundred ſhifts and excuſes for it, the life of thy ſoul muſt go for the life of that ſin, *Ezek.* xviii. 21. and will it not be dearly bought?

O ſinner! hear and conſider: If thou wilt part with thy ſins, GOD will give thee his CHRIST. Is not this a fair exchange? I teſtify unto thee this day, that if thou periſh, it is not becauſe there was not a Saviour provided, nor life tendered, but becauſe thou preferredſt (with the Jews) the murderer before the Saviour, ſin before CHRIST, and "lovedſt darkneſs rather than light," *John* iii. 19. Search thy heart therefore with candles, as

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the Jews did their houſes for leaven before the paſs-over; labour to find out thy ſins; enter into thy cloſet, and conſider, What evil have I lived in? What duty have I neglected towards GOD? What ſin have I lived in againſt my brother?— And now ſtrike the darts through the heart of thy ſin, as *Joab* did through *Abſalom*'s, 2 Sam. xviii. 14. Never ſtand looking upon thy ſin, nor rolling the ſweet morſel under thy tongue, *Job* xx. 12. but ſpit it out as poiſon, with fear and deteſtation. Alas! what will thy ſins do for thee, that thou ſhouldſt ſtick at parting with them? they will flatter thee, but they will undo thee, and cut thy throat while they ſmile upon thee, poiſon thee while they pleaſe thee, and arm the juſtice and wrath of the infinite GOD againſt thee. They will open hell for thee, and pile up fuel to burn thee: behold the gibbet that they have prepared for thee: O ſerve them like *Haman*, and execute them as they would have done thee; away with them, crucify them, and let CHRIST only be Lord over thee.

Direct. VI. "Make a ſolemn choice of GOD "for thy portion and bleſſedneſs;" *Deut.* xxvi. 17. With all poſſible devotion and veneration avouch the Lord for thy GOD; ſet the world, with all its glory and paint and gallantry, with all its pleaſures and promotions, on the one hand; and ſet GOD, with all his excellencies and perfections, on the other, and ſee that thou do deliberately make thy choice, *Joſh.* xxiv. 15. Take up thy reſt in GOD, *John* vi. 68. ſit thee down under his ſhadow, *Cant.* ii. 3. let his promiſes and perfections turn the ſcale againſt all the world: ſettle it upon thy heart that the LORD is an all-ſufficient portion; that thou canſt not be miſerable whilſt thou haſt GOD to

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live upon: take him for thy ſhield and exceeding great reward. GOD alone is more than all the world, content thyſelf with him: let others carry the preferments and glory of the world, place thou thy happineſs in his favour, and in the light of his countenance, *Pſalm* iv. 6, 7.

Poor ſinner! thou art fallen off from GOD, and haſt provoked his power and wrath againſt thee; yet know, that of his abundant grace he doth offer to be thy GOD in CHRIST, 2 *Cor.* vi. 17, 18. What ſayſt thou, man? wilt thou have the Lord for thy GOD? why, take this counſel, and thou ſhalt have him; come to him by his CHRIST, *John* xiv. 6. renounce the idols of thy own pleaſures, gain and reputation, 1 *Theſſ.* i. 9. let theſe be pulled out of their throne, and ſet GOD's intereſt uppermoſt in thy heart. Take him as GOD, to be chief in thy affections, eſtimations, intentions, for he will not endure to have any ſet above him, *Rom.* i. 24. *Pſalm* lxxiii. 25.

Direct. VII. "Accept of the Lord JESUS in all "his offices, and with all his inconveniences, as "thine." Upon theſe terms CHRIST may be had. Sinner, thou haſt undone thyſelf, and art plunged into a ſtate of moſt deplorable miſery, out of which thou art unable to get; but JESUS CHRIST is able and ready to help thee, and freely tenders himſelf to thee, *Heb.* vii. 25. *John* iii. 36. Be thy ſins ever ſo many, ever ſo great, or of ever ſo long continuance, yet thou ſhalt be moſt certainly pardoned and ſaved, if thou doſt not wretchedly neglect the offer that, in the name of GOD, is here made to thee. The Lord JESUS calleth to thee to look to him and be ſaved, *Iſa.* xlv. 22. to "come unto him, "and he will in no wiſe caſt thee out, *John* vi. 37. yea, he is a ſuitor to thee, and beſeeches thee to

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be reconciled, 2 *Cor.* v. 20. he crieth in the ſtreets, he knocketh at thy door, he wooeth thee to accept of him, and live with him, *Prov.* i. 20. *Rev.* iii. 20. If thou dieſt, it is becauſe thou wouldſt not come to him for life, *John* v. 40.

Now accept of an offered CHRIST, and thou art made for ever; now give up thy conſent to him, and the match is made, all the world cannot hinder it. Do not ſtand off becauſe of thy unworthineſs, man; I tell thee, nothing in the world can undo thee but thy unwillingneſs. Speak, man, art thou deſirous of the match? Wilt thou have CHRIST in all his relations to be thine; thy King, thy Prieſt, thy Prophet? Wilt thou have him with all his inconveniences? Take not CHRIST hand-over-head, but ſit down firſt and count the coſt. Wilt thou lay all at his feet? wilt thou be content to run all hazards with him? wilt thou take thy lot with him, fall where it will? wilt thou "deny thyſelf, and take up thy croſs, "and follow him?" Art thou deliberately, underſtandingly, freely, fixedly determined to cleave to him in all times and conditions? If ſo, my ſoul for thine, thou ſhalt never periſh, but art paſſed from death unto life, *John* iii. 16. Here lies the main point of thy ſalvation, that thou be found in thy covenant-cloſure with JESUS CHRIST; and therefore, if thou love thyſelf, ſee that thou be faithful to GOD and thy ſoul here.

Direct. VIII. "Reſign up all thy powers and "faculties, and thy whole intereſt, to be his." "They gave their own ſelves unto the LORD," 2 *Cor.* viii. 5. "Preſent your bodies a living ſacri-"fice," *Rom.* xii. 1. The LORD ſeeks not yours, but you: reſign therefore thy body with all its members to him, and thy ſoul with all its powers,

that

that he may be glorified in thy body and in thy ſpirit, which are his, 1 *Cor.* vi. 20.

Again; thou muſt give up thy whole intereſt to him. If there be any thing that thou keepeſt back from CHRIST, it will be thine undoing, *Luke* xiv. 33. Unleſs thou wilt forſake all (in preparation and reſolution of thy heart) thou canſt not be his diſciple: thou muſt hate father and mother, yea, and thy own life alſo, in compariſon of him, and as far as it ſtands in competition with him, *Matt.* x. 37. *Luke* xiv. 26, *&c.* In a word, thou muſt *give him thyſelf*, and all that thou haſt, without reſervation, or elſe thou canſt have no part in him.

Direct. IX. "Make choice of the laws of "CHRIST as the rule of thy words, thoughts and "actions," *Pſalm* cxix. 30. This is the true convert's choice: but here remember theſe three rules; 1. "You muſt chooſe them all;" there is no getting to heaven by a partial obedience; read *Pſalm* cxix. 6, 128, 160. *Ezek.* xviii. 21. None muſt think it enough to take up with the cheap and eaſy part of religion, and let alone the duties that are coſtly and ſelf-denying, that grate upon the intereſt of the fleſh; you muſt take all or none. A ſincere convert, though he makes moſt conſcience of the greateſt ſins, and weightieſt duties, yet he makes true conſcience of little ſins and of all duties, *Pſalm* cxix. 6, 113. *Matt.* xxiii. 23. 2. "For all times," for proſperity and for adverſity, whether it rain or ſhine. A true convert is reſolved in his way, he will ſtand to his choice, he will not ſet his back to the wind, and be of the religion of the times. "I have ſtuck to thy teſtimo-"nies; I have inclined my heart to thy ſtatutes "always, even unto the end. Thy teſtimonies "have I taken as an heritage for ever, I will have

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" reſpect to thy ſtatutes continually," *Pſalm* cxix. 31, 44, 93, 111, 117. This muſt not be done hand-over-head, but deliberately and underſtandingly. The diſobedient ſon ſaid, " I go, Sir," but he went not, *Matt.* xxi. 30. How fairly did they promiſe, " All that the Lord our GOD ſhall ſpeak " unto thee, we will do it!" And it is likely they ſpoke as they meant; but when it came to the trial, it was found that there was not ſuch a heart in them as to do what they had promiſed, *Deut.* v. 27, 29.

Thirdly, " Obſerve the ſpecial duties that thy " heart is moſt againſt, and the ſpecial ſins that " it is moſt inclined to; and ſee whether it be " truly reſolved to perform the one, and forego " the other." What ſayeſt thou to thy boſom ſin, thy gainful ſin? What ſayſt thou to coſtly, hazardous and fleſh-diſpleaſing duties? If thou halteſt here, and doſt not reſolve, by the grace of GOD, to croſs the fleſh and go on, thou art unſound, *Pſalm* xviii. 23. and cxix. 6.

Direct. X. " Take heed of delaying thy con-" verſion, and ſet about a ſpeedy and preſent turn-" ing;" " I made haſte, and delayed not," *Pſalm* cxix. 60. Remember and tremble at the ſad inſtance of the fooliſh virgins, that came not till the door of mercy was ſhut, *Matt.* xxv. 11. and of a convinced *Felix*, who put off *Paul* to another ſeaſon, which we do not find ever came, *Acts* xxiv. 25. O come in while it is called *to-day*, leſt thou ſhouldſt be hardened through the deceitfulneſs of ſin, leſt the day of grace ſhould be over, and the " things that belong to thy peace ſhould be hid " from thine eyes." Now mercy is wooing thee, now CHRIST is waiting to be gracious to thee, and the Spirit of GOD is ſtriving with thee: now

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miniſters are calling: now conſcience is ſtirring, now the market is open, and thou mayſt buy oil: now CHRIST is offered for thy acceptance. O ſtrike in with the offers of grace; O! now or never. If thou make light of this offer, GOD may ſwear in his wrath thou ſhall not taſte of his ſupper, *Luke* xiv. 24.

Direct. XI. "Attend conſcientiouſly upon the "word, as the means appointed for thy conver-"ſion," *James* i. 18, 19. 1 *Cor.* iv. 15. Attend, I ſay, not cuſtomarily, but conſcientiouſly; with this deſire, deſign, hope and expectation, that thou mayſt be converted by it. To every ſermon thou ſhouldſt come with this thought; "O, I hope "GOD will now come in; I hope this day may be "the time, this may be the man by whom GOD "will bring me home." When thou art coming to the ordinances, lift up thy heart thus to GOD; "LORD, let this be the ſabbath, let this be the "ſeaſon wherein I may receive renewing grace. "O let it be ſaid, that to-day ſuch a one was "born unto thee!"

Direct. XII. "Strike in with the Spirit when "he begins to work upon thy heart:" when he works convictions, O do not ſtifle them, but join in with him, and beg the LORD to carry on conviction to converſion. "Quench not the Spirit:" do not outſtrive him, do not reſiſt him. Beware of ſtifling convictions with evil company or worldly buſineſs. When thou findeſt any troubles for ſin, and fears about thy eternal ſtate, beg of GOD that they may never leave thee till they have wrought off thy heart thoroughly from ſin, and brought it over to JESUS CHRIST. Say to him, "Strike home, LORD, leave not the work in the "midſt. If thou ſeeſt that I am not wounded "enough,

" enough, that I am not troubled enough, wound " me yet deeper, LORD; O go to the bottom of " my corruption, and let out the life-blood of " my ſins." Thus yield up thyſelf to the workings of the Spirit, and ſpread thy ſails to his guſts.

Direct. XIII " Set upon the conſtant and di- " ligent uſe of ſerious and fervent prayer." He that neglects prayer is a profane and unſanctified ſinner, *Job* xv. 4. he that is not conſtant in prayer is but an hypocrite, *Job* xxvii. 10. This is one of the firſt things converſion appears in, that it ſets men on praying, *Acts* ix. 11. therefore ſet to this duty: let never a day paſs over thee, wherein thou haſt not, morning and evening, ſet apart ſome time for ſet and ſolemn prayer in ſecret. Call thy family alſo together daily and duly, to worſhip GOD with thee. Wo be unto thee, if thine be found among the families that call not on GOD's name, *Jer.* x. 25. But cold and lifeleſs devotions will not reach half-way to heaven. Be fervent and importunate; importunity will carry it, but without violence the kingdom of heaven will not be taken, *Matt.* xi. 12. Thou muſt ſtrive to enter, *Luke* xiii. 24. and wreſtle with tears and ſupplications, as *Jacob*, if thou meanneſt to carry the bleſſing, *Gen.* xxxii. 24. compared with *Hoſea* xii. 4. Thou art undone for ever without grace, and therefore thou muſt ſet to it, and reſolve to take no denial: that man who is fixed in his reſolution, " Well, I muſt " have grace, or I never will give over till I have " grace; I will never leave ſeeking, waiting, and " ſtriving with GOD and my own heart, till he " do renew me by the power of his grace:" this man is in the likelieſt way to win grace.

Direct.

Direct. XIV. "Forſake thy evil company, "*Prov.* ix. 6. and forbear the occaſion of ſin," *Prov.* xxiii. 31. Thou wilt never be turned from ſin, till thou wilt decline and forego the temptations of ſin.

I never expect thy converſion from ſin, unleſs thou art brought to ſome ſelf-denial, as to flee the occaſions. If thou wilt be nibbling at the bait, and playing on the brink, and tampering and meddling with the ſnare, thy ſoul will ſurely be taken. Where GOD doth expoſe men in his providence unavoidably to temptation, and the occaſions are ſuch as we cannot remove, we may expect ſpecial aſſiſtance in the uſe of his means; but when we tempt GOD by running into danger, he will not engage to ſupport us when we are tempted. And of all temptations, one of the moſt fatal and pernicious is evil company: O, what hopeful beginnings have theſe often ſtifled! O, the ſouls, the eſtates, the families, the towns that theſe have ruined! how many poor ſinners have been enlightened and convinced, and been juſt ready to give the devil the ſlip, and have even eſcaped the ſnare, and yet wicked company have pulled them back at laſt, and made them ſevenfold more the children of hell? In a word, I have no hopes of thee, except thou wilt ſhake off thy evil company. CHRIST ſpeaketh to thee as to them in another caſe, "If thou ſeek me, then "let theſe go their way," *John* xviii. 8. Thy life lies upon it; forſake theſe, or elſe thou canſt not live, *Prov.* ix. 6. Wilt thou be worſe than the beaſt, to run on when thou ſeeſt the LORD with a drawn ſword in the way? *Numb.* xxii. 33. Let this ſentence be written in capitals upon thy conſcience, A COMPANION OF FOOLS SHALL BE DESTROYED,

DESTROYED, *Prov.* xiii. 20. The LORD hath ſpoken it, and who ſhall reverſe it? and wilt thou run upon deſtruction when GOD himſelf doth forewarn thee? If GOD doth ever change thy heart, it will appear in the change of thy company. O, fear and flee the gulph, by which ſo many thouſand ſouls have been ſwallowed up in perdition. It will be hard for thee indeed to make thy eſcape; thy companions will be mocking thee out of thy religion, and will ſtudy to fill thee with prejudices againſt ſtrictneſs, as ridiculous and comfortleſs. They will be flattering thee, and alluring thee, but remember the warning of the holy Ghoſt: "My ſon, if ſinners entice thee, conſent thou not: if they ſay, Come "with us, caſt in thy lot among us; walk thou "not in the way with them, refrain thy foot from "their path, avoid it, paſs by it, turn from it, "and paſs away: for the way of the wicked is "as darkneſs, they know not at what they ſtumble: they lay wait for their own blood, they "lurk privily for their own lives," *Prov.* i. 10--18. and iv. 14—19.

Thus have I told thee what thou muſt do to be ſaved. Wilt thou not obey the voice of the LORD? wilt thou not ariſe and ſet to thy work? O man, what anſwer wilt thou make, what excuſe wilt thou have, if thou ſhouldſt periſh at laſt through very wilfulneſs, when thou haſt known the way of life! I do not fear thy miſcarrying, if thine own idleneſs do not at laſt undo thee, in neglecting the uſe of the means that are ſo plainly here preſcribed. Rouze up, O ſluggard, and ply thy work; be doing, and the LORD will be with thee.

CHAP.

CHAP. VII.

Containing the Motives to CONVERSION.

THOUGH what is already ſaid of the *Neceſſity of Converſion*, and of the *Miſeries of the Unconverted*, might be ſufficient to induce any conſidering mind to reſolve upon a preſent turning or converſion unto GOD, yet knowing what a piece of deſperate obſtinacy and untractableneſs the heart of man naturally is, I have thought it neceſſary to add to the Means of converſion, and Directions for a covenant-cloſure with GOD and CHRIST, ſome Motives to perſuade you hereunto.

"LORD, fail me not now, at my laſt attempt: if any ſoul hath read hitherto, and is yet untouched, now, LORD, faſten on him, and do thy work; now take him by the heart, overcome him, perſuade him, till he ſay, *Thou haſt prevailed, for thou wert ſtronger than I.*— LORD, didſt not thou make me a fiſher of men, and I have toiled all this while and caught nothing: Alas! that I ſhould have ſpent my ſtrength for nought. And now I am caſting my laſt, Lord JESUS, ſtand thou upon the ſhore, and direct how and where I ſhall ſpread my net; and let me ſo incloſe with arguments the ſouls I ſeek for, that they may not be able to get out. Now, LORD, for a multitude of ſouls! now for a full draught! O Lord GOD, remember me, I pray thee, and ſtrengthen me this once, O GOD."

O! I am even loſt and ſwallowed up in the abundance of thoſe arguments that I might ſuggeſt: if there be any point of wiſdom in all the world,

world, it is to repent and come in: if there be any thing righteous, any thing reaſonable, this is it; if there be any thing in the world that may be called madneſs and folly, and any thing that may be counted ſottiſh, abſurd, brutiſh, unreaſonable, it is this, *to go on in thine unconverted ſtate.* Let me beg of thee as thou wouldſt not wilfully deſtroy thyſelf, to ſit down and weigh, beſides what has been ſaid, theſe following motives, and let conſcience ſpeak, if it be not reaſonable thou ſhouldſt repent and turn.

1. "The GOD that made thee does moſt graciouſly invite thee."

Firſt, "His moſt ſweet and merciful nature "doth invite thee." O the kindneſs of GOD, his yerning bowels, his tender mercies! they are infinitely above our thoughts, higher than heaven, what can we do? deeper than hell, what can we know? *Job* xi. 7, 8, 9. "He is full of "compaſſion, and gracious; long-ſuffering and "plenteous in mercy," *Pſalm* lxxxvi. 15. This is a great argument to perſuade ſinners to come in: "Turn unto the Lord your GOD, for he is gra"cious and merciful, ſlow to anger, of great "kindneſs, and repenteth him of the evil." If GOD would not repent of the evil, it were ſome diſcouragement to us, why we ſhould not repent. If there were no hope of mercy, it were no wonder why rebels ſhould ſtand out; but never had ſubjects ſuch a gracious prince, ſuch pity, patience, clemency, piety, to deal with as you have. "Who is a GOD like unto thee, that pardoneth "iniquity?" *Mic.* vii. 18. O ſinners! ſee what a GOD you have to deal with; if you will but turn, "he will turn again and have compaſſion on "you: he will ſubdue your iniquities, and caſt

" all your ſins into the depths of the ſea," ver. 19. " Return unto me, ſaith the LORD of hoſts, and " I will return unto you," *Mal.* iii. 7. *Zech.* i. 3. Sinners do not fail becauſe they have too high thoughts of GOD's mercies, but becauſe, 1. They overlook his juſtice. 2. They promiſe themſelves mercy out of GOD's way; though his mercy is beyond all imagination, *Iſa.* lv. 9. great mercies, 1 *Chron.* xxi. 13. manifold mercies, *Neh.* ix. 19. tender mercies, *Pſal.* xxv. 6. ſure mercies, *Iſa.* lv. 3. everlaſting mercies, *Pſal.* ciii. 17. *Iſa.* liv. 8. and all are thy own, if thou wilt but turn. Art thou willing to come in? why the LORD hath laid aſide his terror, erected a throne of grace, holds forth the golden ſcepter, touch and live. Would a merciful man ſlay his enemy when proſtrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a covenant of peace? much leſs will the merciful GOD. Study his name, *Exod.* xxxiv. 7. read their experience, *Neh.* ix. 17.

Secondly, " His ſoul-encouraging calls and pro-" miſes do invite thee." Ah what an earneſt ſuitor is mercy to thee: how lovingly, how inſtantly it calleth after thee! how paſſionately it wooeth thee! " Return, thou backſliding *Iſrael*, ſaith the " LORD, and I will not cauſe my anger to fall " upon you; for I am merciful, ſaith the LORD, " and will not keep anger for ever; only ac-" knowledge thine iniquity. Turn, O backſlid-" ing children, ſaith the LORD, for I am marri-" ed unto you; return, and I will heal your " backſlidings. Thou haſt played the harlot with " many lovers, yet return unto me, ſaith the " LORD," *Jer.* iii. 11—14, 22. " As I live, ſaith " the Lord GOD, I have no pleaſure in the death " of the wicked, but that he turn from his way

" and

" and live. Turn ye, turn ye from your evil " ways, for why will ye die, O house of *Israel?*" *Ezek.* xxxiii. 11. " If the wicked will turn from " all his sins that he hath committed, and keep " all my statutes, and do that which is lawful " and right, he shall surely live, he shall not die. " All his transgressions that he hath committed " shall not be mentioned to him: in his righte- " ousness that he hath done shall he live. Re- " pent and turn ye from all your transgressions, " so iniquity shall not be your ruin. Cast away " all your transgressions, and make you a clean " heart and a new spirit, for why will ye die, O " house of *Israel?* For I have no pleasure in the " death of him that dieth, saith the Lord GOD; " wherefore turn yourselves, and live ye," *Ezek.* xviii. 21, 23, 30—32.

O melting gracious words! the voice of a GOD, and not of a man! This is not the manner of men, for the offended sovereign to sue to the offending traiterous varlet. O how doth mercy follow thee and plead with thee? Is not thy heart broken yet? O that to-day you would hear his voice!

2. " The doors of heaven are thrown open to " thee, the everlasting gates are set wide for thee, " and an abundant entrance into the kingdom of " heaven administered to thee." CHRIST now bespeaks thee, as she her husband, " Arise and take " possession," 1 *Kings* xxi. 15. View the glory of the other world, as set forth in the map of the gospel, get thee up into *Pisgah* of the promises, and lift up thine eyes northward and southward, and eastward and westward, and see the good land that is beyond *Jordan*, and that goodly mountain; behold the paradise of GOD, watered with the streams of glory. Arise, and walk through the

land in the length of it, and in the breadth of it; for the land which thou ſeeſt, the LORD will give it thee for ever, if thou wilt but return, *Gen.* xiii. 14, 15, 17. Let me ſay to thee as *Paul* to *Agrippa*, "Believeſt thou the prophets?" If thou believeſt indeed, do but view what "glorious things are "ſpoken of the city of GOD," *Pſalm* lxxxvii. 3. and know that all this is here tendered in the name of GOD to thee: as verily as GOD is true it ſhall be for ever thine, if thou wilt but thoroughly turn and be converted.

Behold the city of pure tranſparent gold, whoſe foundations are garniſhed with all manner of precious ſtones, whoſe gates are pearls, whoſe light is glory, whoſe temple is GOD. Believeſt thou this? If thou doſt, art not thou worſe than diſtracted, that wilt not take poſſeſſion when the gates are flung open to thee, and thou art bid to enter? O ye ſons of folly, will ye embrace the dunghil, and refuſe the kingdom? Behold the LORD takes you up into the mountain, ſhews you the kingdom of heaven, and all the glory thereof, and tells you, "All this will I give you, if you "will fall down and worſhip me;" if you will ſubmit to mercy, accept my Son, and ſerve me in righteouſneſs and holineſs. "O fools, and ſlow "of heart to believe!" Will you court the harlot? will you ſeek and ſerve the world, and neglect eternal glory? What! not enter into paradiſe when the flaming ſword, which was once ſet to keep you out, is now uſed to drive you in! But you will ſay, I am uncharitable to think you infidels and unbelievers. Why, what ſhall I think you? Either you are deſperate unbelievers, that do not credit it, or ſtark diſtracted, that you know and believe the excellency and eternity of this

this glory, and yet do ſo fearfully neglect it. Surely you have either no faith, or no reaſon, and I had almoſt ſaid, conſcience ſhall tell you ſo before I leave you.

Do but attend to what is offered you: O bleſſed kingdom! a "kingdom of glory," 1 *Theſſ.* ii. 12. a "kingdom of righteouſneſs," 2 *Pet.* iii. 13. a "kingdom of peace;" *Rom.* xiv. 17 and an "ever-"laſting kingdom," 2 *Pet.* i. 11. here thou ſhalt dwell, here thou ſhalt reign for ever, and the LORD ſhall ſeat thee on a throne of glory, *Matt.* xix. 28. and with his own hand ſhall ſet the royal diadem upon thy head, and give thee a crown, not of thorns, for there ſhall be no ſinning nor ſuffering there, *Rev.* xxi. 27. and xxii. 3—5. not of gold (for that ſhall be viler than the dirt in that day) but a "crown of life," *James* i. 12. a "crown of righteouſneſs," 2 *Tim.* iv. 8. a "crown "of glory," 1 *Pet.* v. 4. yea, "thou ſhalt put on "glory as a robe," 1 *Cor.* xv. 43. and ſhalt "ſhine "like the ſun in the firmament, in the glory of "thy father," *Matt.* xiii. 43. Look now upon thy dirty fleſh, thy clay, thy worms-meat: this very fleſh, this lump, this carcaſs, ſhall be brighter than the ſtars, *Dan.* xii. 3. In ſhort, thou ſhalt be made like unto the "Angels of GOD," *Luke* xx. 36. and "behold his face in righteouſneſs," *Pſalm* xvii. 15. Look in now and tell me, Doſt thou yet believe? If not, conſcience muſt pronounce thee an infidel; for it is the very *Word of* GOD that I ſpeak.

But if thou ſay thou believeſt, let me next know thy reſolutions. Wilt thou embrace this for thy happineſs? wilt thou forego thy ſinful gains, thy forbidden pleaſures? wilt thou trample on the world's eſteem, and ſpit in the harlot's face, and

ſtop thy ears at her flatteries, and wreſt thee out of her embraces? Wilt thou be content to take up with reproach and poverty, if it lie in thy way to heaven, and follow the LORD with humble ſelf-denial in a mortified and fleſh-diſpleaſing life? If ſo, all is thine, and that for ever.

And art thou not fairly offered? Is it not pity but he ſhould be damned that will needs go on and periſh when all this may be had for the taking? Wilt thou take GOD at his word? wilt thou let go thy hold faſt of the world, and rid thy hands of thy ſins, and lay hold on eternal life? If not, let conſcience tell thee whether thou art not diſtracted or bewitched, that thou ſhouldſt neglect ſo happy a choice, by which thou mightſt be made bleſſed for ever.

3. "GOD will ſettle unſpeakable privileges at "preſent upon thee, 1 *Cor.* iii. 22. *Heb.* xii. 22—24. "though the full of your bleſſedneſs ſhall be "deferred till hereafter, yet GOD will give you "no little things in hand."

He will redeem you from your thraldom, *John* viii. 36. he will pluck you from the paw of the lion, *Col.* i. 13. the ſerpent ſhall bruiſe your heel, but you ſhall bruiſe his head, *Gen.* iii. 15. he ſhall deliver you from the preſent evil world, *Gal.* i. 4. proſperity ſhall not deſtroy you, adverſity ſhall not ſeparate between him and you, *Rom.* viii. 35—38. he will redeem you from the power of the grave, *Pſalm* xlix. 15. and make the king of terrors a meſſenger of peace to you. He will take out the curſe from the croſs, *Pſalm* cxix. 71. and make affliction the fining-pot, the fan, the phyſic, to blow off the chaff, puriſy the metal, and purge the mind, *Dan.* xii. 10. *Iſa.* xxvii. 9. He will ſave you from the arreſt of the law, and turn the

curſe

curſe into a bleſſing to you, *Rom.* vi. 14. *Gal.* iii. 24. He hath the keys of hell and death, and ſhutteth that no man openeth, *Rev.* iii. 7. and i. 18. and he will ſhut its mouth, as once he did the lions, *Dan.* vi. 22. that you ſhall not be hurt of the ſecond death, *Rev.* ii. 11.

But he will not only ſave you from miſery, but inſtal you into unſpeakable prerogatives: he will beſtow himſelf upon you, he will be a friend unto you, and a father to you, 2 *Cor.* vi. 18. he will be a ſun and a ſhield to you, *Pſal.* lxxxiv. 11. in a word, he will be a GOD to you, *Gen.* xvii. 7. and what can be ſaid more? What you may expect that a GOD ſhould do for you, and be to you? that he will be, that he will do. She that marries a prince, expects that he ſhould do for her like a prince, that ſhe may live in a ſuitable ſtate, and have an anſwerable dowry: he that hath a king for his father, or a friend, expects he ſhould do for him like a king. Alas! the kings and monarchs of the earth, ſo much above you, are but like the painted butterflies amongſt the reſt of their kind, or the fair-coloured palmer-worm, among the reſt of the worms, if compared with GOD. As he doth infinitely exceed the glory and power of his glittering duſt, ſo he will, beyond all proportion, exceed in doing for his favourites whatever princes can do for theirs. He will "give you grace and glory, and withhold no "good thing from you." *Pſalm* lxxxiv. 11. He will take you for his ſons and daughters, and make you heirs of his promiſes, *Heb.* vi. 17. and eſtabliſh his everlaſting covenant with you, *Jer.* xxxii. 40. He will juſtify you from all that law, conſcience, and Satan can charge upon you, *Rom.* viii. 33, 34. He will give you free acceſs into

his preſence, and accept your perſon, and receive your prayers, *Eph.* iii. 12, and i. 6. 1 *John* v. 14. He will abide in you, and make you the man of his ſecrets, and hold a conſtant and friendly communion with you, *John* xiii. 23. and xv. 15. 1 *John* i. 3. His ear ſhall be open, his door open, his ſtore open at all times to you. His bleſſings ſhall reſt upon you, and he will make your enemies to ſerve you, and work out "all things for good "unto you," *Pſalm* cxv. 13. *Rom.* viii. 28.

4. "The terms of mercy are brought as low "as poſſible to you." GOD has ſtooped as low to ſinners as with honour he can: he will not be thought the author of ſin, nor ſtain the glory of his holineſs: and whither could he come lower than he hath, unleſs he ſhould do this? He hath abated the impoſſible terms of the firſt covenant, *Jer.* iii. 23. *Mark* v. 36. *Acts* xvi. 31. and iii. 19. *Prov.* xxviii. 13. He doth not impoſe any thing unreaſonable or impoſſible as a condition of life upon you: two things were neceſſary to be done, according to the tenor of the firſt covenant: 1. "That you ſhould fully ſatisfy the demands of "juſtice for paſt offences. 2. That you ſhould "perform perſonally, perfectly, and perpetually, "the whole law for the time to come." Both theſe are to us impoſſible, *Rom.* viii. 3. but behold GOD's gracious abatement in both: he doth not ſtand upon ſatisfaction; he is content to take of the ſurety (and he of his own providing too) what he might have exacted from you, 2 *Cor.* v. 19. He declares himſelf to have received a ranſom, *Job* xxxiii. 24. 1 *Tim.* ii. 6. and that he expects nothing but that you ſhould accept his Son, and "he ſhall be righteouſneſs, and redemption to "you," *John* i. 12. 1 *Cor.* i. 30. And for the future

future obedience, here he is content to yield to your weakneſs, and omit the rigour. He doth not ſtand upon perfection as a condition of life, though he ſtill inſiſts upon it as his due, but is content to accept of ſincerity, *Gen.* xvii. 1. *Prov.* xi. 20. Though you cannot pay the full debt, he will accept you according to that which you have, and take willingneſs for doing, and the purpoſe for the performance, 2 *Cor.* viii. 12. 2 *Chron.* vi. 8. *Heb.* xi. 17. and if you come in his CHRIST, and ſet your hearts to pleaſe him, and make it the chief of your care, he will approve and reward you, though the veſſel be marred in your hands.

O! conſider your Maker's condeſcenſion; let me ſay to you as *Naaman*'s ſervant to him, "My "father, if the prophet had bid thee do ſome "great thing, would not you have done it? how "much rather when he ſaith to thee, Waſh and "be clean?" 2 *Kings* v. 13. If GOD had demanded ſome terrible, ſome ſevere and rigorous thing of you, to eſcape eternal damnation, would you not have done it? Suppoſe it had been to ſpend all your days in ſorrow, in ſome howling wilderneſs, or pine yourſelves with famine, or to "offer the fruit of your bodies for the ſin of your "ſouls," would you not have thankfully accepted eternal redemption, though theſe had been the conditions? If your offended Creator ſhould have held you but one year upon the rack, and then bid you come and forſake your ſins, accept CHRIST and ſerve him a few years in ſelf-denial, or lie in this caſe for ever and ever, do you think you ſhould have ſtuck at the offer, and diſputed the terms, and have been unreſolved whether you were to accept of the motion? O ſinner, return and live; why ſhouldſt thou die when life is to be had for

the taking, when mercy ſeems beholden to thee (as it were) to be ſaved? Couldſt thou ſay indeed, "LORD, I knew that thou waſt an hard "man," *Matt.* xxv. 24. thou hadſt ſome little excuſe; but when the GOD of heaven has ſtooped ſo low, and condeſcended ſo far, if now thou ſhouldſt ſtand off, who ſhall plead for thee?

Objection. Notwithſtanding all theſe abatements, I am no more able to perform theſe conditions (in themſelves ſo eaſy) of *Faith*, *Repentance*, and *ſincere Obedience*, than to ſatisfy and fulfil the law.

Anſwer. Theſe you may perform, by GOD's grace enabling, whereas the other is naturally impoſſible in this ſtate, even to believers themſelves. But let the next conſideration ſerve for a fuller anſwer.

5. "Wherein you are impotent, GOD doth "offer grace to enable you." "I have ſtretched "out my hand, and no man regarded," *Prov.* i. 24. What though you are plunged into the ditch of that miſery from which you can never get out, CHRIST offereth to help you out; he reacheth out his hand to you, and if you periſh, it is for refuſing his help. "Behold I ſtand at the door "and knock, if any man open to me I will come "in," *Rev.* iii. 20. What though you are poor, and wretched, and blind, and naked? CHRIST offereth a cure for your blindneſs, a covering for your nakedneſs, a remedy for your poverty; he tenders you his righteouſneſs, his grace. "I coun-"ſel thee to buy of me gold, that thou mayſt be "rich; and white raiment, that thou mayſt be "clothed; and anoint thy eyes with eye-ſalve, "that thou mayſt ſee," *Rev.* iii. 17, 18. Do you ſay, The condition is impoſſible, for I have not wherewith to buy? You muſt know, that this

buying is "without money and without price," *Iſa.* lv. 1. this buying is by begging and ſeeking with diligence and conſtancy in the uſe of GOD's means, *Prov.* ii. 3, 4. GOD commandeth thee to know him and to fear him. Doſt thou ſay, Yea, but my mind is blinded, and my heart is hardned from his fear? I anſwer, GOD doth offer to enlighten thy mind, and to teach thee this fear; that is preſented to thy choice, *Prov.* i. 29. "For "that they hated knowledge, and did not chooſe "the fear of the LORD." So that now, if men live in ignorance and eſtrangement from the LORD, it is becauſe they "will not underſtand and deſire "the knowledge of his ways," *Job* xxxi. 14. "If "thou crieſt after knowledge, if thou ſeekeſt her "as ſilver, &c. then ſhalt thou underſtand the "fear of the LORD, and find the knowledge of "GOD," *Prov.* ii. 3—5. Is not here a fair offer? "Turn ye at my reproof, behold I will pour out "my Spirit unto you," *Prov.* i. 23. Though of yourſelves you can do nothing, yet you may do all through his Spirit enabling you, and he doth offer aſſiſtance to you. GOD bids you "waſh "and make you clean," *Iſa.* i. 16. you ſay you are unable, as much as the leopard to waſh out his ſpots, *Jer.* xiii. 23. yea, but the LORD doth offer to purge you, ſo that if you be filthy ſtill, it is through your own wilfulneſs, *Ezek.* xxiv. 13. "I have purged thee, and thou waſt not purged," *Jer.* xiii. 27. "O *Jeruſalem*, wilt thou not be "made clean? when ſhall it once be?" GOD doth wait when you will be made clean, when you will yield to his motions, accept of his offers, and let him do for you and in you, what you cannot do for yourſelves. You do not know how much GOD will do upon your importunity, if

you

you will be but reſtleſs and inſtant with him, *Luke* xi. 8. and xviii. 5.

Though GOD hath not bound himſelf by expreſs promiſe to wicked men, to give them grace in the diligent uſe of the means, yet he hath given them abundance of encouragement to expect it from him, if they ſeek it earneſtly in his way. His moſt gracious nature is abundant encouragement. If a rich and moſt bountiful man ſhould ſee thee in miſery, and bid thee come to his door, wouldſt not thou with confidence expect at thy coming to find ſome relief? Thou art not able to believe, nor repent: GOD appoints thee to uſe ſuch and ſuch means, in order to thy obtaining faith and repentance; doth not this argue, that GOD will beſtow theſe upon thee if thou doſt ply him diligently in prayer, meditation, reading, hearing, ſelf-examination, and the reſt of his means? Otherwiſe GOD ſhould but mock his poor creatures, to put them upon theſe ſelf-denying endeavours, and than when they have been hard put to it, and continued waiting upon him for grace, deny them at laſt. Surely if a good-natured man would not deal thus, much leſs will the moſt merciful and gracious GOD.

The CONCLUSION *of the Whole.*

AND now, my brethren, let me know your minds: what do you intend to do; will you go on and die? or, will you ſet upon a thorough and ſpeedy converſion, and lay hold on eternal life? How long will ye linger in *Sodom*? "How "long will ye halt between two opinions?" 1 *Kings* xviii. 21. Are you not yet reſolved whether CHRIST or *Barabbas*, whether bliſs or torments,

ment, whether the land of *Cabul*, 1 Kings ix. 13: or the paradiſe of GOD be the better choice? Is it a diſputable caſe, whether the *Abana* and *Pharphar* of *Damaſcus*, be better than all the ſtreams of *Eden*; or whether the vile puddle of ſin is to be preferred before the water of life, clear as cryſtal, proceeding out of the throne of GOD and of the Lamb? Can the world, in good earneſt, do that for you which CHRIST can? Will it ſtand by you to eternity? Will pleaſures, land, titles, or treaſures deſcend with you? *Pſal.* xlix. 17. 1 *Tim.* vi. 7. If not, had you not need look after ſomewhat that will? What mean you to ſtand wavering, to be off and on? Fooliſh children! how long will you ſtick between the womb and the world? Shall I lead you at laſt no farther than *Agrippa*, but almoſt perſuaded; why, you are for ever loſt if left here; as good not at all, as not altogether chriſtians. You are half in the mind to give over your former negligent life, and ſet to a ſtrict and holy courſe; you could wiſh you were as ſome others are, and could do as they can do: how long will you reſt in idle wiſhes and fruitleſs purpoſes? When will you come to a fixed, firm and full reſolve? Do not you ſee how Satan gulls you, by tempting you to delays? How long hath he drawn you on in the way of perdition? How many years have you been purpoſing to mend? What if GOD ſhould have taken you off this while?

Well, put me not off with a dilatory anſwer, tell me not of hereafter, I muſt have your immediate conſent: if you be not now reſolved, while the LORD is treating with you, and courting you, much leſs are you like to be hereafter, when theſe impreſſions are worn out, and you are hardened through

through the deceitfulneſs of ſin. Will you give me your hands? will you ſet open the doors, and give the Lord JESUS the full and ready poſſeſſion? will you put your names into his covenant? will you ſubſcribe? what do you reſolve upon? If you are ſtill upon your delays my labour is loſt, and all is like to come to nothing. Fain I would that you ſhould now put in your adventures. Come, caſt in your lot, make your choice. "Now "is the accepted time, now is the day of ſalvation; "to-day if you will hear his voice." Why ſhould not this be the day from whence thou ſhouldſt be able to date thy happineſs? Why ſhouldſt thou venture a day longer in this dangerous and dreadful condition? What if GOD ſhould this night require thy ſoul! "O that thou mighteſt know "in this thy day, the things that belong to thy "peace, before they be hid from thine eyes," *Luke* xix. 42. This is thy day, and it is but a day, *John* ix. 4. Others have had their day, and have received their doom, and now art thou brought upon the ſtage of this world, here to act thy part for the whole eternity. Remember, thou art now upon thy good behaviour for everlaſting; if thou make not a wiſe choice now, thou art undone for ever. Look what thy preſent choice is, ſuch muſt thine eternal condition be, *Luke* xi. 42. and xvi. 25. *Prov.* i. 27—29.

And is it true indeed? Is life and death at thy choice? Yea, it is as true as truth is, *Deut.* xxx. 14. Why then, what hinders but that thou ſhouldſt be happy? Nothing doth or can hinder but thine own wilful neglect or refuſal. It was the ſpeech of the Eunuch to *Philip*, "See here "is water, what doth hinder me to be baptized?" So I may ſay to thee, See, here is CHRIST, here is

is

is mercy, pardon and life; what hinders but that thou ſhouldſt be pardoned, and ſaved? One of the martyrs, as he was praying at the ſtake, had his pardon ſet by him in a box (which indeed he refuſed deſervedly, becauſe upon unworthy terms) but here the terms are moſt honourable and eaſy. O ſinner! wilt thou burn with thy pardon by thee? Why, do but forthwith give up thy conſent to CHRIST, to renounce thy ſins, deny thyſelf, take up the yoke and the croſs, and thou carrieſt the day; CHRIST is thine, pardon, peace, life, and bleſſedneſs, all are thine: and is not this an offer worthy embracing? Why ſhouldſt thou heſitate, or doubtfully diſpute about the caſe? Is it not paſt controverſy whether GOD be better than ſin, and glory than vanity? Why ſhouldſt thou forſake thy own mercies, and ſin againſt thy own life? When wilt thou ſhake off thy ſloth, and lay by thine excuſes? "Boaſt not "thyſelf of to-morrow, thou knoweſt not "where this night may lodge thee, *Prov.* xxvii. 1.

Beloved, now the holy Spirit is ſtriving with you, he will not always ſtrive. Haſt thou not felt thine heart warmed by the word, and been almoſt perſuaded to leave off thy ſins and come in to GOD? Haſt thou not felt ſome good motions in thy mind, wherein thou haſt been warned of thy danger, and told what thy careleſs courſe would end in? It may be thou art like young *Samuel*, who, when the LORD called once and again, knew not the voice of the LORD, 1 *Sam.* iii. 6, 7. But theſe motions and items are the offers, and eſſays and callings, and ſtrivings of the Spirit: O, take the advantage of the tide, and know the day of thy viſitation.

Now

Now the Lord Jesus ſtretcheth wide his arms to receive you; he beſeecheth you by us. How movingly, how meltingly, how pitifully, how compaſſionately he calleth! The church is put into a ſudden extaſy upon the ſound of his voice, "The voice of my beloved!" *Cant.* ii. 8. O! wilt thou turn a deaf ear to his voice? It is not the voice that breaketh the cedars, and maketh the mountains to ſkip like a calf; that ſhaketh the wilderneſs, and divideth the flames of fire; it is not *Sinai*'s thunder, but a ſoft and ſtill voice: it is not the voice of mount *Ebal*, a voice of curſing and terror, but the voice of mount *Gerizim*, the voice of bleſſing, and of glad tidings of good things. It is not the voice of the trumpet, nor the voice of war, but a meſſage of peace from the king of peace, *Eph.* vi. 15. 2 *Cor.* v. 18, 20. Methinks, it ſhould be with thee as with the ſpouſe, "My ſoul failed when he ſpake," *Cant.* v. 6. I may ſay to thee, O ſinner, as *Martha* to her ſiſter, "The Maſter is come, and he calleth for thee," *John* xi. 28. O, now with *Mary* ariſe quickly, and come unto him. How ſweet are his invitations! he crieth in the open concourſe, "If any "man thirſt, let him come unto me and drink," *John* vii. 37. *Prov.* i. 21. He broaches his own body for thee, O! come and lay thy mouth to his ſide. How free is he! he excludeth none: "Whoſoever will, let him come and take the "water of life freely," *Rev.* xxii. 17. "Whoſo "is ſimple, let him turn in hither. Come eat of "my bread, drink of the wine that I have min"gled. Forſake the fooliſh, and live," *Prov.* ix. 4—6. "Come unto me, &c. take my yoke up"on you, and learn of me, and you ſhall find reſt "to your ſouls," *Matt.* xi. 28, 29. "Him that

"cometh

" cometh to me I will in no wise cast out," *John* vi. 37. How doth he bemoan the obstinate refuser? " O *Jerusalem, Jerusalem!* how often " would I have gathered thy children as a hen " gathereth her chickens under her wings, and " ye would not!" *Matt.* xxiii. 37. " Behold " me, behold me; I have stretched out my hands " all the day to a rebellious people," *Isa.* lxv. 1, 2. O, be persuaded now at last to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord JESUS hath thrown open the prison, and now he cometh to you, as the magistrates once to them, *Acts* xvi. 39. and beseecheth you to come out. If it were from a palace or paradise that CHRIST did call you, it were no wonder if you were unwilling; (and yet how easily was *Adam* deluded thence!) but it is from your prison, Sirs, from your chains, from the dungeon, from darkness, that he calleth you, *Isa.* xlii. 6, 7. and will you not come? He calls you unto liberty, *Gal.* v. 13. and will you not hearken? his yoke is easy, his laws are liberty, his service freedom, *Matt.* xi. 30. *James* i. 25. 1 *Cor.* vii. 22. and, whatever prejudices you may have against his ways, if a GOD may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them, *Prov.* iii. 17. *Psalm* cxix. 103, 111, 165. 1 *Pet.* i. 8.

Beloved, I am loth to leave you; I cannot tell how to give you over. I am now ready to shut up, but would fain strike this bargain between CHRIST and you before I end. What! shall I leave you as I found you at last? have you read hitherto, and are you not yet resolved upon a present abandoning all your sins, and closing with

JESUS CHRIST? Alas! what ſhall I ſay? what ſhall I do? Will you reſiſt all my importunity? Have I run in vain? have I uſed ſo many arguments, and ſpent ſo much time to perſuade you, and will you at laſt diſappoint me? But it is a ſmall matter that you reject me, you put a ſlight upon the GOD that made you, you reject the bowels and beſeechings of a Saviour, and will be found reſiſters of the holy Ghoſt, *Acts* vii. 15. if you will not now be prevailed with to repent and be converted.

Well, though I have called you long and you have refuſed, I ſhall yet this once more lift up my voice like a trumpet, and cry from the higheſt places of the city, before I conclude with a miſerable *conclamatum eſt*. Once more I ſhall call after regardleſs ſinners, that, if it be poſſible, I may awaken them; "O earth, earth, earth, hear the "word of the LORD," *Jer.* xxii. 29. Unleſs you be reſolved to die, lend your ears to the laſt calls of mercy. Behold, in the name of GOD I make open proclamation to you. "Hearken unto me, O ye "children, hear inſtruction, and be wiſe, and re"fuſe it not," *Prov.* viii. 32, 33.

"Ho, every one that thirſteth, come ye to the "waters; and he that hath no money, come ye, "buy and eat: yea, come, buy wine and milk "without money, and without price. Wherefore "do ye ſpend your money for that which is not "bread, and your labour for that which ſatisfieth "not? Hearken diligently unto me, and eat ye "that which is good, and let your ſoul delight "itſelf in fatneſs. Incline your ear, and come "unto me; hear, and your ſoul ſhall live; and "I will make an everlaſting covenant with you, "even the ſure mercies of *David*," Iſa. lv. 1—3.

Ho,

Ho, every one that is ſick of any manner of diſeaſe or torment, *Matt.* iv. 23, 24. or is poſſeſſed with an evil ſpirit, whether of pride, fury, or luſt, or covetouſneſs, come ye to the Phyſician, bring away your ſick: lo, here is he that "healeth all "manner of ſickneſſes, and all manner of diſeaſes "among the people."

Ho, every one that is in debt, and every one that is in diſtreſs, and every one that is diſcontented, gather yourſelves unto CHRIST, and he will become a Captain over you, he will be your protection from the arreſts of the law, he will ſave you from the hand of juſtice. Behold, he is an open ſanctuary to you, he is a known refuge, *Heb.* vi. 18. *Pſalm* xlviii. 3. Away with your ſins, and come in unto him, leſt the avenger of blood ſeize you, leſt devouring wrath overtake you.

Ho, every ignorant ſinner, come and buy eye-ſalve that thou mayſt ſee, *Rev.* iii. 18. Away with thy excuſes; thou art for ever loſt if thou continueſt in this ſtate, 2 *Cor.* iv. 3. but accept of CHRIST for thy prophet, and he will be a light unto thee, *Iſa.* xlii. 6. *Eph.* v. 14. Cry unto him for knowledge, ſtudy his word, take pains about the principles of religion, humble thyſelf before him, and he will teach thee his way, and make thee wiſe unto ſalvation, *Matt.* xiii. 36. *Luke* viii. 9. *John* v. 39. but if thou will not follow him in the diligent uſe of his means, but idly ſit down becauſe thou haſt but one talent, he will condemn thee for a wicked and ſlothful ſervant, *Matt.* xxv. 24, 26.

Ho, every profane ſinner, come in and live: return unto the LORD, and he will have mercy on thee; O be intreated, return and come, thou that haſt defiled thy mouth with oaths and execra-

tions,

tions, all manner of ſins and blaſphemies ſhall " be forgiven thee," *Matt.* iii. 28. if thou wilt but thoroughly turn unto CHRIST, and come in. Though thou waſt as unclean as *Magdalen*, yet " put away thy whoredoms out of thy ſight, and " thy adulteries from between thy breaſts," and give up thyſelf unto CHRIST as a veſſel of holineſs, fit for his uſe; and then, " though thy ſins " be as ſcarlet, they ſhall be as wool; and though " they be as crimſon, they ſhall be as white as " ſnow," *Luke* vii. 47. *Iſa.* i. 18.

Hear, O ye drunkards, " how long will ye be " drunken? put away your wine," 1 *Sam.* i. 14. Though you have rolled in the vomit of your ſin, take the vomit of repentance, and thoroughly diſgorge your beloved luſts, and the LORD will receive you, 2 *Cor.* vi. 17. Give up yourſelves to CHRIST, to live ſoberly, righteouſly and godly; embrace his righteouſneſs, accept his government, and though you have been ſwine, he will waſh you, *Rev.* i. 5.

Hear, O ye looſe companions, whoſe delight is in vain and wicked ſociety, to ſport away your time in carnal mirth and jollity with them, come in at wiſdom's call, and chooſe her and her ways, and you ſhall live, *Prov.* ix. 5, 6.

Hear, O ye ſcorners, hear the word of the LORD; though you have made a ſport at godlineſs and the profeſſors thereof, though you have made a ſcorn of CHRIST and of his ways, yet even to you doth he call, to gather you under the wings of his mercy, *Prov.* i. 22. 23. In a word, though you ſhould be found among the worſt of the black roll, 1 *Cor.* vi. 9, 10. yet upon your thorough converſion you ſhall be waſhed, you ſhall be juſtified, you ſhall be

be ſanctified in the name of the Lord JESUS, and by the Spirit of our GOD, ver. 11.

Ho, every formal profeſſor, that art but a luke-warm dough-baked Chriſtian, and reſteſt in the form of godlineſs, give over thy halving and thy halting, be a Chriſtian throughout, be zealous and repent; and then, though thou haſt been an offence to CHRIST's ſtomach, thou ſhalt be the joy of his heart, *Rev.* iii. 16, 19, 20.

And now bear witneſs that mercy hath been offered you: "I call heaven and earth to record "againſt you this day, that I have ſet before you "life and death, bleſſing and curſing; therefore "chooſe life that you may live," *Deut.* xxx. 19. I can but woo and warn you; I cannot compel you to be happy; if I could I would. What anſwer will you ſend me with to your maſter? let me ſpeak to you as *Abraham*'s ſervant to them, "And now if you will deal kindly and truly with "my maſter, tell me," *Gen.* xxiv. 49. O for ſuch a happy anſwer as *Rebecca* gave them, ver. 57, 58, "And they ſaid, we will call the damſel, and "inquire at her mouth. And they called *Re-* "*becca*, and ſaid unto her, Wilt thou go with "this man? and ſhe ſaid, I will go." O that I had but this from you! why ſhould I be your accuſer, *Matt.* x. 14, 15. who thirſt for your ſalvation? why ſhould the paſſionate pleadings and woolings of mercy be turned into the horrid aggravation of your obſtinacy, and additions to your miſery? judge in yourſelves: do you not think their condemnation will be doubly dreadful that ſhall go on in their ſins, after all endeavours to recal them? Doubtleſs "it ſhall be more tolera-"ble for *Tyre* and *Sidon*, yea, for *Sodom* and *Ge-*

"*morrah*,

" *Gomorrah*, in the day of judgment, than for you," *Matt.* xi. 22, 24.

Beloved, if you have any pity for your perishing ſouls, cloſe with the preſent offers of mercy: if you would not continue and increaſe the pains of your travailing miniſters, do not ſtick in the birth. If the GOD that made you hath any authority with you obey his command, and come in. If you are not the deſpiſers of grace, and would not ſhut up the doors of mercy againſt yourſelves, repent and be converted; let not heaven ſtand open for you in vain: let not the Lord JESUS open his wares, and bid you buy without money and without price, in vain; let not his miniſters and his Spirit ſtrive with you in vain, and leave you now at laſt unperſuaded, leſt the ſentence go forth againſt you, " The bellows are " burnt, the lead is conſumed of the fire, the " founder melteth in vain, reprobate ſilver ſhall " men call them, becauſe the LORD hath rejected " them," *Jer.* vi. 29, 30.

Father of ſpirits, take the heart in hand that is too hard for my weakneſs: do not thou end, though I have done, half a word from thy effectual power will do the work. O thou that haſt the key of *David*, that openeſt and no man ſhuteth, open thou this heart, as thou didſt *Lydia's*, and let the king of glory enter in, and make this ſoul thy captive; let not the tempter harden him in delays; let him not ſtir from this place, nor take his eyes from theſe lines, till he be reſolved to forego his ſins, and accept of life on thy ſelf-denying terms. In thy name, O Lord GOD, did I go forth to theſe labours, in thy name do I ſhut them up. Let not all the time they have coſt be loſt hours; let not all the thoughts of heart, and

and all the pains that have been about them, be but loſt labour. LORD, put in thy hand into the heart of this reader, and ſend thy Spirit, as once thou didſt *Philip* to join himſelf to the chariot of the Eunuch, while he was reading the word. And though I ſhould never know it while I live, yet I beſeech thee, O Lord GOD, let be found at that day that ſome ſouls are converted by theſe labours; and let ſome be able to ſtand forth and ſay, that by theſe perſuaſions they were won unto thee. *Amen, Amen.* Let him that readeth ſay *Amen.*

Mr ALLEINE's *Counſel for Perſonal and Family Godlineſs.*

BELOVED, I deſpair of ever bringing you to ſalvation without ſanctification, or poſſeſſing you of happineſs without perſuading you to holineſs. GOD knows, I have not the leaſt hope ever to ſee one of your faces in heaven, except you be converted, and ſanctified, and exerciſe yourſelves unto godlineſs: I beſeech you, ſtudy perſonal godlineſs and family godlineſs.

1ſt, *Perſonal godlineſs.* Let it be your firſt care to ſet up CHRIST in your hearts: ſee that you make all your worldly intereſts to ſtoop to him; that you be intirely and unreſervedly devoted unto him. If you wilfully, and deliberately, and ordinarily harbour any ſin, you are undone, *Pſal.* lxviii. 21. *Ezek.* xviii. 20. See that you unfeignedly take the law of CHRIST as the rule of your words, thoughts and actions; and ſubject your whole man, members, and minds faithfully to him, *Pſal.* cxix. 34. *Rom.* vi. 13. If you have not a true reſpect to all GOD's commandments,

you

you are unſound at heart, *Pſal.* cxix. 6. O, ſtudy to get the image and impreſs of CHRIST upon you within. Begin with your hearts, elſe you build without any foundation. Labour to get a ſaving change within, or elſe all external performances will be to no purpoſe: and then ſtudy to ſhew forth the power of godlineſs in the life: let piety be your firſt and great buſineſs; it is the higheſt point of juſtice to give GOD his due. Beware that none of you be a prayerleſs perſon; for that is a moſt certain diſcovery that you are a chriſtleſs and graceleſs perſon; or one that is a very ſtranger to the fear of GOD, *Pſal.* v. 7. Suffer not your Bibles to gather duſt; ſee that you converſe daily with the word, *John* v. 39. That man can never lay claim to bleſſedneſs, whoſe delight is not in the law of the LORD, *Pſalm* i. 1, 2. Let meditation and ſelf-examination be your daily exerciſe.

But piety without charity is but the half of chriſtianity, or rather impious hypocriſy. We may not divide the tables; ſee therefore that you do juſtly and love mercy, and let equity and charity run like an even thread throughout all your dealings. Be you temperate in all things, and let chaſtity and ſobriety be your undivided companions. Let truth and purity, ſeriouſneſs and modeſty, heavenlineſs and gravity be the conſtant ornament of your ſpeech. Let patience and humility, ſimplicity and ſincerity ſhine out in all the parts of your converſation. See that you forget and forgive wrongs, and requite them with kindneſs, as you would be found the children of the moſt High. Be merciful in your cenſures, and put the moſt favourable conſtruction upon your brethrens carriage, that their actions will reaſonably

reaſonably bear. Be ſlow in promiſing, punctual in fulfilling. Let meekneſs and innocence, affability, yieldingneſs and ſimplicity, commend your converſations to all men. Let none of your relations want that love and loyalty, reverence and duty, that tenderneſs, care and vigilance which their ſeveral places and capacities call for. This is thorough godlineſs. I charge you before the moſt high GOD, that none of you be found a ſwearer, or a liar, or a lover of evil company, or a ſcoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealings, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer; for I denounce unto you from the living GOD, that deſtruction and damnation is the end of all ſuch, *Prov.* xiii. 20. *James* v. 12. *Rev.* xxi. 8. 1 *Cor.* vi. 9, 10. *Gal.* v. 19—21.

2. *Family Godlineſs.* He that hath ſet up CHRIST in his heart, will be ſure to ſtudy to ſet him up in his houſe. Let every family with you be a chriſtian church, 1 *Cor.* xvi. 19. every houſe a houſe of prayer: let every houſholder ſay with *Joſhua*, "I and my houſe will ſerve the LORD," chap. xxiv. 15. and reſolve with *David*, "I will "walk in my houſe with a perfect heart," *Pſalm* ci. 2. Let me preſs upon you a few duties in general.

Firſt, Let religion be in your families, not as a matter by the by, (to be minded at leiſure, when the world will give you leave) but the ſtanding buſineſs of the houſe: let them have your prayers as duly as their meals. Is there any of your families but have time for their taking food! wretched man! canſt thou not as well find time to pray in?

Secondly, Settle it upon your hearts, that your ſouls are bound up in the ſouls of your family; they are committed unto you, and if they be loſt through your neglect, they will be required at your hands. Sirs, if you do not, you ſhall know, that the charge of ſouls is a heavy charge, and that the blood of ſouls is a heavy guilt. O man, haſt thou a charge of ſouls to anſwer for, and doſt thou not yet beſtir thyſelf for them, that their blood be not found in thy ſkirts? wilt thou do no more for immortal ſouls than thou wilt do for the beaſts that periſh? what doſt thou do for thy children and ſervants? thou provideſt meat and drink for them agreeable to their nature; and doſt thou not the ſame for thy beaſts? thou giveſt them medicines, and cheriſheſt them when they be ſick; and doſt thou not the ſame for thy ſwine? more particularly,

1. Let the ſolemn reading of the word, and ſinging of pſalms, be your family-exerciſes, *John* v. 39. *Pſal.* cxviii. 15. See CHRIST ſinging with his family, namely, his diſciples, *Matt.* xxvi. 30.

2. Let every perſon in your families be as duly called to an account of their profiting by the word heard or read, as they be about doing your own buſineſs: this is a duty of conſequence unſpeakable, and would be a means to bring thoſe under your charge to remember and profit by what they receive. See CHRIST's example in calling his family to account, *Matt.* xvi. 11, 13, 15.

3. Often take an account of the ſouls under your care, concerning their ſpiritual ſtates, (herein you muſt be followers of CHRIST, *Matt.* xiii. 10, 36, 51. *Mark* iv. 10, 11.) make enquiry into their condition, inſiſt much upon the ſinfulneſs and miſery of their natural ſtate, and upon the neceſſity

neceſſity of regeneration and converſion, in order to their ſalvation. Admoniſh them gravely of their ſins, encourage their beginnings, follow them earneſtly, and let them have no quiet from you, until you ſee in them a ſaving change. This is a duty of very great conſequence, but, I am afraid, moſt fearfully neglected: doth not conſcience ſay, "Thou art the man!"

4. Look to the ſtrict ſanctifying of the ſabbath by all your houſhold, *Exod.* xx. 10. *Lev.* xxiii. 3. Many poor families have little time elſe: O improve but your ſabbath days as diligently in labouring for knowledge, and doing your Maker's work, as you do the other days in doing your own work, and I doubt not but you may come to ſome proficiency.

5. Let the morning and evening ſacrifice of ſolemn prayer be daily offered up in all your families, *Pſalm* xcii. 1, 2. *Exod.* xxx. 7, 8. *Luke* i. 9, 10. Beware ye be not found among the families that call not upon GOD's name; for why ſhould there be wrath from the LORD upon your families? *Jer.* 10. 25. O miſerable families, without GOD in the world, that are without family prayer! What, have you ſo many family ſins, family wants, family mercies; what, and yet no family prayers? How do you pray with all prayer and ſupplication, if you do not with family prayer? *Eph.* vi. 18. Say not, "I have no "time." What! haſt thou not all thy time on purpoſe to ſerve GOD and ſave thy ſoul? And yet is this it for which thou canſt find no time? find but an heart, and you will find time. Pinch out of your meals and ſleep, rather than want for prayer? Say not, "My Buſineſs will not give "leave:" this is the greateſt buſineſs, to ſave

thyſelf and the ſouls commited to thee. Buſineſs! a whet will be no let. In a word, the bleſſing of all is to be got by prayer, *Jer.* xxix. 11, 12. 2 *Sam.* vii. 29. and what is thy buſineſs without GOD's bleſſing? Say not, "I am not "able;" uſe the one talent, and GOD will increaſe it, *Matt.* xxv. 24, &c. Helps are to be had till thou art better able. But if there be no other remedy, thou muſt join with thine abler neighbour; GOD hath ſpecial regard to joint-prayer, *James* v. 4—12. *Acts* xii. 5, 10, 12. 2 *Cor.* i. 11. and therefore you muſt improve family advantages for the performing of it.

6. Put every one in your families upon private prayer. Obſerve whether they do perform it. Get them the help of a form, if they need it, till they are able to pray without it. Direct them how to pray, by reminding them of their ſins, wants, and mercies, the materials of prayer. This was the practice of *John* and of JESUS, *Luke* xi. 1, &c.

7. Set up catechiſing in your families, at the leaſt once every week. Have you no dread of the Almighty's charge, that you ſhould "teach "theſe things diligently to your children, and "and talk of them as you ſit in your houſes? *Deut.* vi. 6, &c. and "train them up in the way where-"in they ſhould go?" *Prov.* xxii. 6. Hath GOD ſo commended *Abraham*, that he would "teach "his children and houſhold," *Gen.* xviii. 19. and that he had many "inſtructed ſervants," *Gen.* xiv. 14. (ſee the margin) and given ſuch a promiſe to him thereupon, and will you not put in for a ſhare, neither in the praiſe nor the promiſe? Hath CHRIST honoured catechiſing with his preſence, *Luke* ii. 46. and will you not own it with your practice?

practice? Say not, "They are careleſs and will "not learn:" what have you your authority for, if not to uſe it for GOD, and the good of their ſouls? You will call them up, and force them to do your work; and ſhould you not, at leaſt, be as zealous in putting them upon GOD's work? Say not, "They are dull, and are not capable:" if they be dull, GOD requires of you the more pains and patience; but ſo dull as they are, you will make them learn how to work; and can they not learn how to live? Are they capable of the myſteries of your trade, and are they not capable of the plain principles of religion? Well, as ever you would ſee the growth of religion, the cure of ignorance, the remedy of profaneneſs, the downfal of error, fulfil you my joy, in going through with this duty.

Will you anſwer the calls of divine providence? Would you remove the incumbent, or prevent the impendent calamities? Would you plant nurſeries for the church of GOD? Would you that GOD ſhould build your houſes, and bleſs your ſubſtance? Would you that your children ſhould bleſs you? O then ſet up piety in your families, as ever you would be bleſſed, or be a bleſſing: let your hearts and your houſes be the temples of the living GOD, in which his worſhip (according to all the afore-mentioned directions) may be with conſtancy reverently performed, *Prov.* xxix. 1. "He that being often reproved, "hardeneth his neck, ſhall ſuddenly be deſtroy-"ed, and that without remedy." O be wiſe in time, that you be not miſerable to eternity.

A COLLECTION OF PRAYERS for FAMILIES.

A PRAYER *before Reading the holy Scriptures.*

ALmighty God and merciful Father, who haſt appointed thy word to be, "a light to our "feet, and a lamp into our paths," and haſt "cauſed all holy ſcriptures to be written for our "learning; grant us the aſſiſtance of thy holy "Spirit, that we may in ſuch wiſe read, mark, "learn and inwardly digeſt them, that by pa- "tience and comfort of thy holy word, we may "embrace and ever hold faſt the bleſſed hope of "everlaſting life, which thou haſt given us in "our Saviour JESUS CHRIST:" in his name we humbly beg this; to him be glory for ever and ever. *Amen.*

A FAMILY PRAYER *for the* LORD'S DAY *Morning.*

MOST gracious GOD, and our Father in our Lord JESUS CHRIST, it is good for us to draw near to thee, the nearer the better; and it will be beſt of all when we come to be neareſt of all in the kingdom of glory. Thou haſt thy being of thyſelf, and thy happineſs in thyſelf; we therefore adore thee as the great JEHOVAH: we have our being from thee, and our happineſs in thee, and therefore it is both our duty and intereſt to ſeek thee, to implore thy favour, and to give unto thee the glory due to thy name.

We bleſs thee for the return of the morning light, and that thou cauſeſt the day-ſpring to know its place and time: O let "the day-ſpring "from on high viſit our dark ſouls, and the Sun "of righteouſneſs ariſe with healing under his "wings."

We bleſs thee, that the light we ſee is the LORD'S; that "this is the day which the LORD "hath made," hath made for man, hath made for himſelf, "we will rejoice and be glad in it." That thou haſt revealed unto us thy holy Sabbaths, and that we were betimes taught to put a difference between this day and other days; and that we live in a land in all parts of which GOD is publicly and ſolemnly worſhipped on this day.

We bleſs thee, that Sabbath liberties and opportunities are continued to us, and that we are not wiſhing in vain for "theſe days of the Son of "man;" that our candleſtick is not removed out of its place, as juſtly it might have been, becauſe "we left our firſt love."

Now we bid this Sabbath welcome, "Hoſanna "to the Son of *David*; bleſſed is he that cometh "in the name of the LORD: Hoſanna in the high- "eſt. O that we may be in the Spirit on the "LORD's day;" that this may be the Sabbath of the LORD in our dwelling; in our hearts a Sabbath of reſt from ſin, and a Sabbath of reſt in GOD.

Enable us, we pray thee, ſo to ſanctify this Sabbath, as that it may be ſanctified to us, and be a means of our ſanctification: that by reſting to-day from our worldly employments, our hearts may be more and more taken off from preſent things, and prepared to leave them; and that by employing our time to-day in the worſhip of GOD, we may be led into a more experimental acquaintance with the work of heaven, and be made more meet for that bleſſed world.

We confeſs we are utterly unworthy of the honour, and unable for the work of communion with thee; but we come to thee in the name of our Lord JESUS CHRIST, who is worthy; and depend upon the aſſiſtance of thy bleſſed Spirit to work all our works in us, and ſo to ordain peace for us.

When we keep this day holy to the honour of thee, O GOD the Father almighty, the Maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou "madeſt all things out of nothing by the word "of thy power," and all very good; and they continue to this day, according to thy ordinance; for all are thy ſervants. "Thou art worthy to "receive bleſſing and honour and glory and pow- "er, for thou haſt created all things, and for "thy pleaſure they are and were created. O thou "who didſt command the light to ſhine out of "dark-

darkneſs," who ſaidſt on the firſt day of the firſt week, "Let there be light, and there was light;" we pray thee ſhine this day into our hearts, and give us more and more the light of the knowledge of the glory of GOD in the face of JESUS CHRIST; and let us be thy workmanſhip, created in CHRIST JESUS unto good works; a kind of firſt-fruits of thy creatures.

We likewiſe ſanctify this day to the honour of our Lord JESUS CHRIST, thy only begotten Son and our exalted Redeemer, in remembrance of his reſurrection from the dead on the firſt day of the week, by which he was declared to be the Son of GOD with power. We bleſs thee, that having laid down his life to make atonement for ſin, he roſe again for our juſtification, that he might bring in everlaſting righteouſneſs. We bleſs thee, that he is riſen from the dead as the firſt-fruits of them that ſlept, that he might be the reſurrection and the life to us. Now we pray, that while we are celebrating the memorial of his reſurrection with joy and triumph, we may experience in our ſouls the power of his reſurrection, that we may riſe with him from the death of ſin to the life of righteouſneſs; from the duſt of this world, to a holy, heavenly, ſpiritual, divine life. O that we may be planted together in the likeneſs of CHRIST's reſurrection, that as CHRIST was raiſed from the dead by the glory of the Father, ſo we alſo may walk in newneſs of life.

We ſanctify this day to the honour of thy holy Spirit, that bleſſed Spirit of grace, the Comforter, rejoicing at the remembrance of the deſcent of the Spirit upon the apoſtles on the day of Pentecoſt, the firſt day of the week likewiſe. We bleſs thee, that when JESUS was glorified, the

holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And we pray, that the Spirit of him that raised up JESUS from the dead may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in us a spirit of faith and love and holiness, a spirit of power and a sound mind.

O LORD, we bless thee for thy holy word, which is "a light to our feet and a lamp to our paths, and "which was written for our learning, that we "through patience and comfort of the scriptures "might have hope;" that the scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of GOD in vain. We bless thee that our eyes see the joyful light, and our ears hear the joyful sound of a Redeemer and a Saviour, and of redemption and salvation by him; that life and immortality are brought to light by the gospel. Glory be to GOD in the highest, that in and through JESUS CHRIST there is on earth peace, and good-will towards men.

We bless thee for the great gospel-record, that "GOD hath given to us eternal life, and this life "is in his Son." LORD, we receive it as a faithful saying, and well worthy of all acceptation. O let him be made of GOD to us wisdom, righteousness, sanctification and redemption: Let us be effectually called into fellowship with him, and by faith be united to him, so that CHRIST may

live

live in us, and we may grow up into him in all things, who is the head; that we may bring forth fruit in him, and whatever we do in word or deed, we may do all in his name. O let us have the Spirit of CHRIST, that thereby it may appear that we are his. And through him we pray that we may have eternal life, that we may none of us come ſhort of it, but may all of us have the firſt-fruits and earneſts of it abiding in us.

We bleſs thee for the new-covenant made with us in JESUS CHRIST. LORD, we fly for refuge to it, we take hold of it as the hope ſet before us. Thou haſt declared concerning the Lord JESUS, that he is thy beloved Son in whom thou art well pleaſed; we humbly beg, LORD, be thou pleaſed with us in and through him.

O that our hearts may be filled this day with pleaſing thoughts of CHRIST and his love to us, that great love wherewith he hath loved us. O the admirable dimenſions of that love, the height and depth and length and breadth of the love of CHRIST, which paſſeth knowledge. Let this love conſtrain us to love him, and live to him who died for us and roſe again. O that it may be a pleaſure and mighty ſatisfaction to us to think, that while we are here praying at the throne of grace, our bleſſed Saviour is ſitting at the right hand of the throne of glory, interceeding for us! we earneſtly beg that through him we may find favour with thee our GOD, and may be taken into covenant and communion with thee.

We humbly pray thee, for his ſake, to forgive all our ſins, known and unknown, in thought word and deed; through him let us be acquitted from all guilt. O let there be no cloud of guilt to interpoſe between us and our GOD this day,

and

and to intercept our comfortable communion with thee. And let our luſts be mortified and ſubdued, that our own corruptions may not be as a clog to us, to hinder the aſcent of our ſouls heavenwards.

We pray thee aſſiſt us in all the religious ſervices of this thine own holy day: go along with us, we humbly beſeech thee, to the ſolemn aſſembly; for if thy preſence go not up with us, wherefore ſhould we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full aſſurance of faith. Meet us with a bleſſing: grace thine own ordinances with thy preſence, that ſpecial preſence which thou haſt promiſed there where two or three are gathered together in thy name. Help us againſt our manifold infirmities, and the ſins that do moſt eaſily beſet us in our attendance upon thee. Let thy word come with life and power to our ſouls, and be as good ſeed ſown in good ſoil, taking root, and bringing forth fruit to thy praiſe: and let our prayers and praiſes be ſpiritual ſacrifices, acceptable in thy ſight through CHRIST JESUS.

Let thy preſence be in all the aſſemblies of Chriſtians this Day. In the chariot of the everlaſting goſpel let the great Redeemer ride forth triumphantly, conquering and to conquer, and let every thought be brought into obedience to him. Let many be brought to believe the report of the goſpel, and to many let the arm of the LORD be revealed. Let ſinners be converted unto thee, and thy ſaints edified and built up in faith, holineſs and comfort, unto ſalvation.

All which, with every other needful mercy, we humbly aſk, in the name and through the mediation

diation of thy dear Son, in whoſe words we farther call upon thee.

Our Father, *&c.*

A FAMILY-PRAYER *for the* LORD'S DAY *Evening.*

O Eternal and for ever bleſſed and glorious LORD GOD, thou art GOD over all, and rich in mercy to all that call upon thee; moſt wiſe and powerful, holy, juſt and good; the King of kings, and Lord of lords; our LORD and our GOD.

Thou art happy without us, and haſt no need of our ſervices, neither can our goodneſs extend unto thee; but we are miſerable without thee; we have need of thy favour, and are undone, for ever undone, if thy goodneſs extend not unto us: And therefore, LORD, we intreat thy favour with our whole hearts; O let thy favour be towards us in JESUS CHRIST, for our happineſs is bound up in it, and it is to us better than life. We confeſs we have forfeited thy favour, we have rendered ourſelves unworthy of it; yet we are humbly bold to pray for it in the name of JESUS CHRIST, who loved us and gave himſelf for us.

We bewail it before thee, that we have been miſerable ſinners; but with thee, O GOD, there is mercy and plenteous redemption. Thou haſt graciouſly provided for all thoſe that repent and believe the goſpel, that the guilt of their ſins ſhall be removed through the merit of CHRIST's death, and the power of their ſins broken by his Spirit and grace; and he is both ways "able to ſave to "the uttermoſt all thoſe that come unto GOD "by him, ſeeing he ever liveth to make intercef-"ſion for us."

LORD,

LORD, we come to thee as a Father by JESUS CHRIST the Mediator, and earneſtly deſire by repentance and faith to turn from the world and the fleſh to GOD in JESUS CHRIST, as our ruler and portion. We are ſorry that we have offended thee, we are aſhamed to think of our treacherous and ungrateful carriage towards thee. We deſire that we may have no more to do with ſin, and pray as earneſtly that the power of ſin may be broken in us, as that the guilt of ſin may be removed from us: and we rely upon the righteouſneſs of JESUS CHRIST, and upon the merit of his death, for the procuring thy favour. O look down upon us in him, and for his ſake receive us graciouſly, heal our backſlidings, and love us freely: and let not our iniquity be our ruin.

We beg, that being juſtified by faith, we may have peace with thee, O GOD, through our Lord JESUS CHRIST, whom thou haſt ſet forth to be a propitiation for ſin, that thou mayſt be juſt, and the juſtifier of them who believe in JESUS.

And mayſt thou the GOD of peace ſanctify us wholly; begin and carry on that good work in each of our ſouls, and make us in every thing ſuch as thou wouldſt have us to be. Fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteouſneſs, to the glory and praiſe of thee our GOD.

Mortify our pride, and clothe us with humility; mortify our paſſions, and put upon us the ornament of a meek and quiet ſpirit, which is in thy ſight of great price. Save us from the power of a vain mind, and let thy grace be mighty in us to make us ſerious and ſober-minded. Let the fleſh be crucified in us with all its affections and luſts, and give us grace to keep under our body,

and

and to bring it into ſubjection to the laws of religion and right reaſon, and always to poſſeſs our veſſel in ſanctification and honour.

Let the love of the world be rooted out of us, and that covetouſneſs which is idolatry; and let the love of GOD in CHRIST be rooted in us. Shed abroad that love in our hearts by the holy Ghoſt, and give us to love thee the LORD our GOD with all our heart and ſoul and mind and might; and do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice and uncharitableneſs; pluck up thoſe roots of bitterneſs out of our minds, and give us grace to love one another with a pure heart and fervently, as becomes the followers of the Lord JESUS, who has given us this as his new commandment. O that brotherly love may continue among us without diſſimulation.

We pray thee, rectify all our miſtakes; if in any thing we be in an error, diſcover it to us; and let the Spirit of truth lead us into all truth, the truth as it is in JESUS; and give us that good underſtanding which they have that do thy commandments; and let our love and all good affections abound in us ſtill more and more in knowledge and all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter inſufficiency to make us happy, that we may never ſet our hearts upon it, nor raiſe our expectations from it; and convince us of the vileneſs of ſin, and its certain tendency to make us miſerable, that we may hate it and dread it, and every thing that looks like it, or leads to it.

Convince us, we pray thee, of the worth of our own ſouls, of the weight of eternity, and the awful-

awfulneſs of that everlaſting ſtate which we are ſtanding upon the brink of; and make us diligent and ſerious in our preparation for it, labouring chiefly, not for the meat that periſheth, but for that which endureth to everlaſting life; as thoſe who have ſet their affections on things above, and not on things that are on the earth, which are trifling and tranſitory.

O that time, and the things of time, may be as nothing to us, in compariſon of eternity and the things thereof. O that ETERNITY may be much upon our heart and ever in our eye; that we may be governed by that "faith which is the ſubſtance "of things hoped for, and the evidence of things "not ſeen;" looking continually at the things that are not ſeen, that are eternal.

Give us grace, we pray thee, to look up to the other world with ſuch an holy concern, as that we may look down upon this world with a holy contempt and indifferency, as thoſe that muſt be here but a very little while, and muſt be ſomewhere for ever; that we may "rejoice as though "we rejoiced not, and weep as though we wept "not, and buy as though we poſſeſſed not, and "may uſe this world as not abuſing it," becauſe the faſhion of this world paſſeth, and we are paſſing away with it. O give us hearts truly mortified, crucified to the world, and may the world be crucified to us.

O let thy grace be mighty in us, and ſufficient for us to prepare us for that great change which will come certainly and ſhortly, and may come very ſuddenly, which will remove us from a world of ſenſe to a world of ſpirits; from our ſtate of trial and probation, to that of recompence and retribution! and to make us meet for the inheritance

ritance of the ſaints in light; that when we fail we may be received into everlaſting habitations.

Prepare us, we beſeech thee, for whatever we may meet with betwixt this evening and the grave. We know not what is before us, and therefore know not what particular proviſion to make, but thou doſt; and therefore we beg of thee to fit us by thy grace for all the ſervices and all the ſufferings which thou ſhalt at any time call us out to; and arm us againſt every temptation we may at any time be aſſaulted with; that we may at all times and in all conditions gloriſy thee, O GOD, keep a good conſcience, and be found in the way of our duty; and may keep up our hope and joy in CHRIST, and a believing proſpect of eternal life; and then welcome thy holy will.

Give us grace, we pray thee, to live a life of communion with thee, both in ordinances and providences; to ſet thee always before us, and to have our eyes ever up unto thee, and to live a life of dependence upon thee, upon thy power, providence and promiſe; truſting in thee at all times, and pouring out our hearts before thee; and to live a life of devotedneſs to thee, and to thine honour and glory, as our higheſt end: and that we may make our religion not only our buſineſs but our pleaſure, we beſeech thee to enable us to live a life of complacency in thee, and to rejoice in thee always.

We beſeech thee, preſerve us in our integrity to our dying day, and grant that we may never forſake thee, or turn from following after thee, but that with purpoſe of heart we may cleave unto the LORD; and may not count life itſelf dear to us, ſo we may finiſh our courſe with joy.

Let

Let thy good providence order all circumſtances of our dying, ſo as may beſt befriend our comfortable removal to a better world; and let thy grace be ſufficient for us, to enable us to finiſh well; and let us then have an abundant entrance miniſtred to us into the everlaſting kingdom of our Lord and Saviour JESUS CHRIST.

And while we are here, make us every day wiſer and better, more weaned from the world, and more willing to leave it; more holy, heavenly and ſpiritual: that the longer we live in this world, the fitter we may be for a better, and that our laſt days may be our beſt days, our laſt works our beſt works, and our laſt comforts our ſweeteſt comforts.

O that the light of all chriſtians did ſo ſhine before men, that others might glorify thee our Father which art in heaven! Send forth thy light and thy truth into the dark corners of the earth, that all kings may fall down before thee, and all nations do thee ſervice! Bleſs theſe kingdoms, and give us grace at length to bring forth fruits meet for repentance. O LORD ſave the King, and eſtabliſh his throne in righteouſneſs. Proſper the endeavours of all thoſe who faithfully feed thy people, and increaſe the number of them. Bleſs the word we have heard this day to us, and to all that heard it. Hear our prayers, accept our praiſes, and forgive what thy pure eye hath ſeen amiſs in us and our performances. We bleſs thee for all the mercies of this thine holy day; we have reaſon to ſay, that "one day in thy courts is better than a thouſand."

Take us under thy protection this night, and enable us to cloſe the day with thee, that we may lie down, and our ſleep may be ſweet. Be with us

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in the following week in all our ways: forgive us that we have brought ſo much of the week with us into the Sabbath, and enable us to bring a great deal of the Sabbath with us into the week, that we may be the fitter for the next Sabbath, if we live to it.

Make us meet for the everlaſting Sabbath, which we hope to keep in thy kingdom, when time and days ſhall be no more.

As it is our deſire to begin the LORD's day with the joyful memorials of CHRIST's reſurrection, ſo we deſire to conclude it with the joyful expectations of CHRIST's ſecond coming, and of our own reſurrection then to a bleſſed immortality; triumphing in hope of the glory of thee our GOD.

Accept, O gracious LORD and merciful Father, the poor tribute of our prayers and praiſes, through JESUS CHRIST our only Advocate and Mediator, in whoſe name and words we farther call upon thee: Our Father, &c.

A MORNING PRAYER *for a Family.*

MOST high and moſt holy Lord GOD, thou art great, and greatly to be feared and reverenced by all thy creatures: thou art holy, and wilt be ſanctified by all who come near thee.

We beg leave, O LORD of heaven and earth, to fall down and kneel before thy glorious majeſty, and worſhip at thy footſtool this morning. We acknowledge thy eternal power, wiſdom, goodneſs and truth; and deſire to render thee our moſt unfeigned thanks for all the benefits which thou poureſt upon us: but above all, for thine ineſti-

ineſtimable love in the redemption of the world by our Lord JESUS CHRIST.

We implore thy tender mercies in the forgiveneſs of all our ſins, whereby we have offended, either in thought word or deed. We deſire to be truly ſorry for all our miſdoings, and utterly to renounce whatſoever is contrary to thy will. We deſire to devote our whole man, body, ſoul and ſpirit, to thee. And as thou doſt inſpire us with theſe deſires, ſo accompany them always with thy grace, that we may every day with our whole hearts give ourſelves up to thy ſervice.

We deſire to be holy and undefiled, as our bleſſed Maſter was. And we believe thou wilt fulfil all the gracious promiſes which he hath made to us. Let them be dearer to us than thouſands of gold and ſilver; let them be the comfort and joy of our hearts. We humbly aſk, that it may be unto thy ſervants according to thy word.

Thou haſt mercifully kept us the laſt night; bleſſed be thy continued goodneſs: receive us likewiſe into thy protection this day. Guide and aſſiſt us in all our thoughts, words and actions. Make us willing to do and ſuffer what thou pleaſeſt; waiting for the mercy of our Lord CHRIST JESUS unto eternal life.

Bleſſed be thy goodneſs which hath not ſuffered us to wander without inſtruction after the fooliſh deſires of our own hearts, but haſt clearly ſhewn us where our happineſs lies. O may we receive with all thankfulneſs thoſe holy words which teach us the bleſſedneſs of poverty of ſpirit, of mourning after thee, of meekneſs and gentleneſs, of hungering and thirſting after righteouſneſs, of mercifulneſs and purity of heart, of doing good unto all,

and

and patient ſuffering for doing the will of our Lord CHRIST.

O may we always be in the number of thoſe bleſſed ſouls! May we ever feel ourſelves happy in having the kingdom of GOD within us, in the comforts of the holy One, in being filled with all the fruits of righteouſneſs, in being made the children of the Higheſt, and above all, in ſeeing thee our GOD. Let us abound in thy love more and more; and in continual prayers and praiſes to thee, the Father of mercies and GOD of all conſolation in JESUS CHRIST our Lord.

And we deſire the good of all mankind, eſpecially of all chriſtian people; that they may all walk worthy of the goſpel, and live together in unity and chriſtian love. For which end, we pray that all chriſtian kings, princes, and governors, may be wiſe, pious, juſt and merciful; endeavouring that all their ſubjects may lead peaceable lives in all godlineſs and honeſty: and more particularly, that our gracious King GEORGE may be bleſſed with a religious, quiet, long and proſperous reign; and that all in authority under him may ſeek in their ſeveral ſtations to right the oppreſſed, to comfort the afflicted, to provide for the poor and needy, and to relieve all thoſe that are in any miſery. Bleſs all thoſe that watch over our ſouls; ſucceed their labours, and give us grace to follow their godly admonitions, and to "eſteem them very highly in love for their work's ſake." The ſame bleſſings we crave for our friends, relations and acquaintance, that we may all live in perfect love and peace together, and rejoice together at the great day of our Lord JESUS; in whoſe name we aſk all theſe things, and in whoſe holy words we ſum up all our wants.

Our Father, &c.

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An EVENING PRAYER *for a Family.*

ALmighty and moſt merciful Father, in whom we live, move, and have our being; to whoſe tender compaſſions we owe our ſafety the day paſt, together with all the comforts of this life, and the hopes of that which is to come: We praiſe thee, O LORD, we bow ourſelves before thee, acknowledging we have nothing but what we receive from thee. "Unto thee do we "give thanks, O GOD," who daily poureſt thy benefits upon us.

Bleſſed be thy goodneſs for our health, for our food and raiment, for our peace and ſafety, for the love of our friends, for all our bleſſings in this life, and our deſire to attain that life which is immortal. Bleſſed be thy love, for that we feel in our hearts any motion toward thee. Behold, O LORD, we preſent ourſelves before thee, to be inſpired with ſuch a vigorous ſenſe of thy love, as may put us forward with a greater earneſtneſs, zeal and diligence in all our duty. Renew in us, we beſeech thee, a lively image of thee, in all righteouſneſs, purity, mercy, faithfulneſs and truth. O that JESUS, the hope of glory, may be formed in us, in all humility, meekneſs, patience, and an abſolute ſurrender of our ſouls and bodies to thy holy will: that "we may not live, but "CHRIST may live in us; that every one of us may ſay, "The life I now live in the fleſh, I "live by faith in the Son of GOD, who loved "me, and gave himſelf for me."

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Let the remembrance of his love, who made himſelf an offering for our ſins, be ever dear and precious to us. Let it continually move us to offer up ourſelves to thee to do thy will, as our bleſſed maſter did. May we place an entire confidence in thee, and ſtill truſt ourſelves with thee, who haſt not ſpared "thine own Son, but freely "given him up for us all." May we humbly accept of whatſoever thou ſendeſt us, and "in every "thing give thanks." Surely thou "wilt never "leave us nor forſake us." O guide us ſafe through all the changes of this life, in an unchangeable love to thee, and a lively ſenſe of thy love to us, till we come to live with thee, and enjoy thee for ever.

And now that we are going to lay ourſelves down to ſleep, take us into thy gracious protection, and ſettle our ſpirits in ſuch quiet and delightful thoughts of the glory where our Lord JESUS lives, that we may deſire to be diſſolved, and to go to him who died for us, that, whether we wake or ſleep, we ſhould live together with him.

To thy bleſſing we recommend all mankind, high and low, rich and poor, that they may all faithfully ſerve thee, and contentedly enjoy whatſoever is needful for them. And eſpecially we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy church may joyfully ſerve thee in all godly quietneſs. We leave all we have with thee, eſpecially our friends, and thoſe who are dear unto us; deſiring that when we are dead and gone, they may lift up their ſouls in this manner unto thee; and teach thoſe that come after to praiſe, love, and obey thee. And if we awake again in

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the morning, may we praiſe thee again with joyful lips, and ſtill offer ourſelves a more acceptable ſacrifice to thee, through JESUS CHRIST, in whoſe words we beſeech thee to hear us, according to the full ſenſe and meaning thereof.

Our Father, *&c.*

A PRAYER *before the Receiving of the Sacrament of the* LORD'S SUPPER.

MOST holy, bleſſed and gracious Lord GOD, with all humility and reverence I here preſent myſelf before thee, to ſeek thy face and intreat thy favour; and, as an evidence of thy goodwill towards me, to beg that I may experience thy good work in me.

I acknowledge myſelf unworthy, utterly unworthy the honour; unfit, utterly unfit for the ſervice to which I am now called. It is an ineſtimable privilege that I am admitted ſo often to hear from thee in thy word, and to ſpeak to thee in prayer; and yet, as if this had been a ſmall matter, I am now invited into communion with thee at thy holy table, there to celebrate the memorial of my Saviour's death, and to partake by faith of the precious benefits which flow from it. I, who deſerve not the crumbs, am called to eat of the childrens bread. O thou who haſt called me to the marriage-ſupper of the Lamb, give me the wedding-garment; work in me a diſpoſition of ſoul, and all thoſe pious and devout affections, which are ſuited to the ſolemnity of this ordinance, and neceſſary to qualify me for an acceptable and advantageous participation of it. The preparation of the heart, and the anſwer of the

tongue,

tongue, are both from thee: LORD, prepare my unprepared heart for communion with thee.

LORD, I confeſs I have ſinned againſt thee; I have done fooliſhly, and fooliſhneſs is bound up in my heart. I have ſinned, and have come ſhort of the glory of GOD; I have come ſhort of glorifying thee, and deſerve to come ſhort of being glorified with thee. The imagination of my heart is evil continually, and the bias of my corrupt nature is very ſtrong towards the world and the fleſh, and the gratifications of ſenſe; but towards GOD, and CHRIST, and Heaven, I move very ſlowly: there is in my carnal mind a wretched averſion to divine and ſpiritual things. I have miſ-ſpent my time, and trifled away my opportunities; have followed after lying vanities, and forſaken my own mercies. GOD be merciful to me a ſinner! for how little have I done ſince I came into the world, of the great work that I was ſent into the world about?

Thou haſt taken me into covenant with thee; I have been ſet apart for thee, and ſealed to be thine: thou haſt laid me, and I have laid myſelf under all poſſible obligations to love thee and ſerve thee, and live to thee: but I have ſtarted aſide like a broken bow. I have not made good my covenant with thee, nor hath the temper of my mind and the tenor of my converſation been agreeable to that holy religion which I make profeſſion of. I am bent to backſlide from the living GOD; and if I were under the law, I were undone: but I am under grace, a covenant of grace which leaves room for repentance, which invites even backſliding children to return, and promiſeth that their backſlidings ſhall be healed. LORD, I take hold of this covenant, ſeal it to me at thy

table. There let me find my heart truly humbled for ſin, and ſorrowing for it after a godly ſort. O that I may there look on him whom I have pierced, and mourn, and be in bitterneſs for him; that there I may ſow in tears, and receive a broken CHRIST into a broken heart, and there let the blood of CHRIST, which ſpeaks better things than that of *Abel*, be ſprinkled upon my conſcience, to purify and pacify that: there let me be aſſured that thou art reconciled unto me, that mine iniquities are pardoned, and that I ſhall not come into condemnation.

And that I may not come unworthily to this bleſſed ordinance, I beſeech thee lead me into a more intimate and experimental acquaintance with JESUS CHRIST, and him crucified; with JESUS CHRIST, and him glorified; that knowing him, and the power of his reſurrection, and the fellowſhip of his ſufferings, and being by his grace planted in the likeneſs of both, I may both diſcern the LORD's body, and ſhew forth the LORD's death.

LORD, I deſire by a true and lively faith to cloſe with JESUS CHRIST, and conſent to him as my LORD and my GOD. I here give up myſelf to him as my Prophet, Prieſt, and King, to be ruled and taught and ſaved by him. This is my Beloved, and this is my friend: None but CHRIST, none but CHRIST. LORD, increaſe this faith in me, perfect what is lacking in it; and enable me in receiving the bread and wine at thy table, by a lively faith to receive CHRIST JESUS the Lord. O let the great goſpel-doctrine of CHRIST's dying to ſave ſinners, which is repreſented in that ordinance, be meat and drink to my ſoul, meat indeed and drink indeed. Let it be both nouriſhing and refreſhing to me; let it be both my

ſtrength

ſtrength and my ſong, and the ſpring both of my holineſs and of my comfort. And let ſuch deep impreſſions be made upon my ſoul as may abide always upon me, and have a powerful influence upon my whole converſation, that the life I now live in the fleſh I may live by the faith of the Son of GOD, who loved me and gave himſelf for me.

LORD, I beſeech thee fix my thoughts, let my heart be engaged to approach unto thee, that I may attend upon thee without diſtraction. Draw out my deſires after thee: make me to hunger and thirſt after righteouſneſs, that I may be filled; and to draw near to thee with a true heart, and in full aſſurance of faith: and ſince I am not ſtraitned in thee, O let me not be ſtraitned in my own boſom. Draw me, LORD, and I will run after thee; O ſend out thy light and thy truth, let them lead and guide me. Pour out thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good, and leave me not to myſelf. Awake, O north-wind, and come thou ſouth, and blow upon my garden; come, O bleſſed Spirit of grace, and enlighten my mind with the knowledge of CHRIST, bow my will to the will of CHRIST, fill my heart with the love of CHRIST, and confirm my reſolutions to live and die with him.

Work in me a principle of holy love and charity towards all men, that I may forgive my enemies, and may keep up a ſpiritual communion in faith, hope and holy love, with all that in every place call on the name of JESUS CHRIST our Lord: Lord bleſs them all, and particularly that congregation with which I am to join in this ſolemn ordinance. Good LORD, pardon every

one that engageth his heart to ſeek GOD, the Lord GOD of his fathers, though not cleanſed according to the purification of the ſanctuary. O hear my prayers, and heal thy people.

LORD, meet me with a bleſſing, a Father's bleſſing, at thy table; grace thine own inſtitutions with thy preſence; and fulfil in me all the good pleaſure of thy goodneſs, and the work of faith with power, for the ſake of JESUS CHRIST my bleſſed Saviour and Redeemer, to whom, with the Father and the eternal Spirit, be everlaſting praiſes. *Amen.*

Another after the Receiving of the LORD'S SUPPER.

O Lord, my GOD, and my Father in JESUS CHRIST, I can never ſufficiently admire the condeſcenſion of thy grace to me; what is man, that thou doſt thus magnify him, and the ſon of man, that thou viſiteſt him! Who am I, and what is my houſe, that thou haſt brought me hitherto? haſt brought me into thy banqueting-houſe, and thy banner over me has been love? I have reaſon to ſay, that a day in thy courts, an hour at thy table, is better, far better than a thouſand days, than ten thouſand hours elſewhere; it is good for me to draw near to GOD. Bleſſed be GOD for the privileges of his houſe, and thoſe comforts with which he makes his people joyful in his houſe of prayer. But I have reaſon to bluſh and be aſhamed of myſelf, that I have not been more affected with the great things which have been ſet before me, and offered to me at the LORD'S table. O what a vain, fooliſh, trifling heart have I! when I would do good, even

even then evil is preſent with me: good LORD, be merciful to me, and pardon the iniquity of my holy things, and let not my manifold defects in my attendance upon thee be laid to my charge, or hinder my profiting by thine ordinance.

I have now been commemorating the death of CHRIST; LORD grant that by the power thereof ſin may be crucified in me, the world crucified to me, and I to the world; and enable me ſo to bear about with me continually the dying of the Lord JESUS, as that the life alſo of JESUS may be manifeſted in my mortal body.

I have now been receiving the precious benefits which flow from CHRIST's death, Lord grant that I may never loſe, may never forfeit thoſe benefits; but as I have received CHRIST JESUS the Lord, give me grace ſo to walk in him, and to live, not as my own, but as bought with a price, glorifying GOD with my body and ſpirit, which are his. I have now been renewing my covenant with thee, LORD, give me grace to perform my vow; keep it always in the imagination of my heart, and eſtabliſh my way before thee. LORD, preſerve me by thy grace that I may never return again to folly; after GOD hath ſpoken peace, may I never by my looſe and careleſs walking undo what I have been doing to-day: but having my heart enlarged with the conſolations of GOD, give me grace to run the way of thy commandments with chearfulneſs and conſtancy, and ſtill to hold faſt my integrity.

This precious ſoul of mine, which is the work of thine own hands, and the purchaſe of thy Son's blood, I commit into thine hands, to be ſanctified by thy Spirit and grace, and wrought up into a conformity to thy holy will in every thing.

LORD, ſet up thy throne in my heart, write thy law there, ſhed abroad thy love there, and bring every thought within me into obedience to thee, to the commanding power of thy law, and the conſtraining power of thy love. Keep through thine own name that which I commit unto thee, keep it againſt that day when it ſhall be called for. Let me be preſerved blameleſs to the coming of thy glory, that I may then be preſented faultleſs with exceeding joy.

All my outward affairs I ſubmit to the diſpoſal of thy wiſe and gracious providence; LORD, ſave my ſoul, and then as to other things do as thou pleaſeſt with me: only make all providences to work together for my ſpiritual and eternal advantage: let all things be pure to me, and give me to taſte covenant-love in common mercies; and by thy grace let me be taught both how to want, and how to abound, how to enjoy proſperity, and how to bear adverſity, as becomes a chriſtian: and at all times let thy grace be ſufficient for me, and mighty in me, both to will and to do that which is good of thine own good pleaſure.

And that in every thing I may do my duty, and ſtand complete in it, let my heart be enlarged in love to JESUS CHRIST, and affected with the heighth and depth, the length and breadth of that love of his to me, which paſſeth all conception and expreſſion.

And, as an evidence of that love, let my mouth be filled with his praiſes. Worthy is the Lamb that was ſlain to receive bleſſing and honour, and glory and power; for he was ſlain, and hath redeemed his people unto GOD by his blood, and made them to him kings and prieſts. Bleſs the LORD, O my ſoul, and may all that is within me

bleſs

bleſs his holy name, who forgiveth all mine iniquities, and healeth all my diſeaſes; who redeemeth my life from deſtruction, and crowneth me with loving-kindneſs and tender mercy; who having begun a good work, will perform it unto the day of CHRIST. As long as I live I will bleſs the Lord, I will praiſe my GOD while I have any being. O let me be borne up in everlaſting arms, and carried from ſtrength to ſtrength, till I appear before GOD in Zion, for JESUS's ſake, who died for me and roſe again; in whom I deſire to be found living and dying. Now to GOD the Father, Son and Spirit, be aſcribed kingdom, power and glory, henceforth and for evermore. *Amen.*

A PRAYER *for Chriſtian Graces.*

HOLY holy, holy Lord GOD Almighty, who art, and waſt, and art to come; who is a God like unto thee, glorious in holineſs, fearful in praiſes, doing wonders? Thou art the bleſſed and only Potentate, the King of kings and Lord of lords, who only haſt immortality; dwelling in that light which no man can approach unto, whom no man hath ſeen or can ſee. Thou art a GOD at hand and a GOD afar off; none can hide himſelf in ſecret places that thou canſt not ſee him; for thou filleſt heaven and earth; thine eyes are in every place, beholding the evil and the good: thou ſearcheſt the heart, and trieſt the reins, even the thoughts and intents of the heart are naked and open before thee.

I know, O LORD, that thou canſt do every thing; power belongs to thee, and with thee nothing is impoſſible; what thou haſt promiſed,

thou art able alſo to perform. Thou art good, and doſt good; good to all, and thy tender mercy is over all thy works: O that thou wouldſt cauſe thy goodneſs to paſs before me; that I may taſte and ſee that the LORD is good, and have his loving-kindneſs always before mine eyes.

O my GOD, I am aſhamed and bluſh to lift up my face before thee my GOD; for my iniquities are increaſed over my head, and my treſpaſs is grown up unto the heavens: behold I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth, and put my mouth in the duſt, if ſo be there may be hope; crying out unclean, unclean: "If I juſtify myſelf, my own "mouth ſhall condemn me; if I ſay I am per-"fect, that alſo ſhall prove me perverſe; for if "thou contend with me, I am not able to anſwer "thee for one in a thouſand; behold I was ſhapen "in wickedneſs, and in ſin did my mother con-"ceive me; for who can bring a clean thing out "of an unclean? My underſtanding is dark, "being alienated from the life of GOD, through "the ignorance that is in me, becauſe of the "blindneſs of my heart."

I have within me a carnal mind, which is enmity againſt GOD, my neck has been as an iron ſinew, and I have made my heart as an adamant; I have refuſed to hearken, have pulled away the ſhoulder, and ſtopped my ears like the deaf adder; O how have I hated inſtruction, and my heart deſpiſed reproof? I have forgotten GOD, lived as without GOD in the world; my heart has walked after vanity and become vain: I have ſet my affections on things beneath, have followed after lying vanities, and forſaken my own mercies; have forſaken the fountain of living waters, for ciſterns

ciſterns, broken ciſterns that can hold no water; there is in me a bent to backſlide from the living GOD; my heart is deceitful above all things, and deſperately wicked, it ſtarts aſide like a broken bow: the whole head is ſick, the whole heart faint; from the ſole of the foot even to the head there is no ſoundneſs in me, but wounds, and bruiſes, and putrifying ſores.

LORD, I come to thee as the poor publican, and I pray his prayer, "GOD be merciful to me a "ſinner;" the GOD of infinite mercy be merciful to me: O waſh me throughly from my wickedneſs, and cleanſe me from my ſin; for I acknowledge my tranſgreſſions, and my ſin is ever before me; O purge me with hyſſop and I ſhall be clean; waſh me and I ſhall be whiter than ſnow; hide thy face from my ſins, and blot out all my iniquities. Let me be juſtified freely by thy grace through the redemption that is in JESUS; take away all iniquity, and receive me graciouſly; heal my backſlidings, and love me freely; and let thy anger be turned away from me; for in thee the fatherleſs findeth mercy. I will ſay unto GOD, do not condemn me, but deliver me from going down into the pit, for thou haſt found the ranſom. I have ſinned, Father, againſt heaven and before thee, and am no more worthy to be called thy ſon; but I have an advocate with thee, JESUS CHRIST the righteous, and he is the propitiation for my ſin. LORD remember the true *David* and all his troubles; remember all his offerings, and accept his burnt-ſacrifice; and turn not away the face of thine Anointed, who by his own blood is entered into heaven itſelf, now to appear in the preſence of GOD for man. Remember the covenant in his blood, and be merciful

ciful to mine unrighteouſneſs, and my ſins and my iniquities remember no more.

Let me be juſtified by faith, and have peace with GOD through JESUS CHRIST: and through him let me have acceſs into that grace wherein believers ſtand, and rejoice in hope of the glory of GOD. O make me to hear of joy and gladneſs, that the bones which ſin hath broken may rejoice. Let the blood of CHRIST ſpeak better things than that of *Abel*; let it ſpeak pardon and peace to my ſoul; let it purge my conſcience from dead works to ſerve the living GOD. Let thy Spirit witneſs with my ſpirit that I am a child of GOD, an heir of GOD, and a joint-heir with CHRIST; ſay to my ſoul that thou art my ſalvation.

LORD, give me a wiſe and an underſtanding heart; that which I know not teach thou me; let the Spirit of truth guide me into all truth, and cauſe me to underſtand wherein I have erred; make thy way plain before my face, becauſe of mine obſervers, and by the teaching of thy word and Spirit make me wiſe to ſalvation. Unto me, LORD, let it be given to believe, for the faith by which I am ſaved is not of myſelf, it is the gift of GOD: Lord, increaſe my faith, and perfect what is lacking in it, that I may be ſtrong in faith, giving glory to GOD. Let every word of thine profit me being mixed with faith, and enable me to look above the things that are ſeen, which are temporal, to the things that are unſeen, which are eternal; let my heart be purified by faith, and enable me by faith to overcome the world, to reſiſt the adverſary, and to live continually upon JESUS, drawing out of his fulneſs grace for grace.

Unite

Unite my heart to fear thy name, that I may keep thy commandments. O put thy fear into my heart, that I may never depart from thee; let me be in the fear of the LORD all the day long: deliver me from all ſlaviſh fear that hath torment, and give me a filial fear, that I may never wilfully offend againſt thee any more. Give me grace, I beſeech thee, to love thee the Lord my GOD with all my heart and ſoul, and mind and ſtrength; to delight myſelf always in thee, and therein ſhall I have the deſire of my heart. O circumciſe my heart to love thee, that I may live; O may the love of GOD be ſhed abroad in my heart by the holy Ghoſt. O that JESUS CHRIST may be very precious to me, as he is to all that believe; that he may be in my account the chiefeſt of ten thouſand, and altogether lovely; and though I have not ſeen him, yet may I love him, and by believing in him may rejoice with joy unſpeakable and full of glory. Let the love of CHRIST to me conſtrain me to live, not to myſelf, but to him that dyed for me and roſe again. LORD, put upon me that charity which is the bond of perfectneſs, that I may keep the unity of the Spirit in the bond of peace, and may live in love and peace, that the GOD of love and peace may be with me; give me to love my neighbour as myſelf, with that love which is the fulfilling of the law; to love him with a pure heart fervently; give me, O LORD, the love of the brethren, and enable me to be kindly affectioned towards them in brotherly love, that I may know I am paſſed from death unto life, and all may know that I am thy diſciple. LORD make me able to love mine enemies, to bleſs them that curſe me, to pray for them that deſpitefully uſe me; forbearing

bearing them and forgiving them, as I truſt thou for CHRIST's ſake haſt forgiven me.

LORD, give me grace to deny myſelf, to take up my croſs daily, and to follow CHRIST; to keep under the body, and to bring it into ſubjection; let me learn of CHRIST to be meek and lowly in heart, that I may find reſt to my ſoul: hide pride from me, and cloath me with humility, and put upon me the ornament of a meek and quiet ſpirit, which in thy ſight is of great price; let anger never reſt in my boſom, nor the ſun go down upon my wrath, but enable me to ſhew all meekneſs towards all men; let me have bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, and long-ſuffering; that being merciful as my Father which is in heaven is merciful, I may be perfect as he is perfect.

LORD, teach me in every ſtate to be content; let my converſation be without covetouſneſs; may I always be content with ſuch things as I have, ſtill ſaying, The will of the LORD be done. LORD, give me grace to weep as though I wept not, and to rejoice as though I rejoiced not, and to buy as though I poſſeſſed not, and to uſe this world as not abuſing it, becauſe the time is ſhort, and the faſhion of this world paſſeth away. May the very GOD of peace ſanctify me wholly, and I pray GOD my whole ſpirit, and ſoul and body, may be preſerved blameleſs unto the coming of our Lord JESUS CHRIST. Let goodneſs and mercy follow me all the days of my life; when I walk through the valley of the ſhadow of death, be thou with me that I may fear no evil; let thy rod and thy ſtaff comfort me; redeem my ſoul from the power of the grave, and receive me; guide me by thy counſel, and afterwards receive

me

me to glory, through JESUS CHRIST my bleſſed Lord and Saviour, to whom with thee and the holy Spirit, be all honour and glory, thankſgiving and praiſe, for ever and ever. *Amen.*

Pious EJACULATIONS *from the* PSALMS.

For the Pardon of Sin.

HAVE mercy upon me, O GOD, after thy great goodneſs; according to the multitude of thy mercies do away my offences: waſh me throughly from my wickedneſs, and cleanſe me from my ſin. Turn thy face from my ſins, and put out all my miſdeeds; my miſdeeds prevail againſt me; O be thou merciful unto my ſins. Enter not into judgment with thy ſervant, O LORD, for in thy ſight ſhall no man living be juſtified. For thy name's ſake, O LORD, be merciful unto my ſin, for it is great. Turn thee, O LORD, and deliver my ſoul: O ſave me for thy mercies ſake.

For Grace.

TEACH me to do the thing that pleaſeth thee, for thou art my GOD. Teach me thy way, O LORD, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy name. Make me a clean heart, O GOD, and renew a right ſpirit within me; O let my heart be found in thy ſtatutes that I be not aſhamed. Incline my heart unto thy teſtimonies, and not to covetouſneſs. Turn away mine eyes, leſt they behold vanity, and quicken thou me in thy way. I am a ſtranger

a ſtranger upon earth, O hide not thy commandments from me. LORD, teach me ſo to number my days, that I may apply my heart unto wiſdom.

For the Light of GOD's *Countenance.*

LORD, why abhorreſt thou my ſoul, and why hideſt thou thy face from me? O hide not thy face from me, nor caſt thy ſervant away in diſpleaſure. Thy loving-kindneſs is better than life itſelf. LORD, liſt up the light of thy countenance upon me. Comfort the ſoul of thy ſervant, for unto thee, O LORD, do I lift up my ſoul. Ariſe for my help, while I ſuffer thy terrors I am diſtracted. Say unto my ſoul, Return unto thy reſt, I am thy ſalvation.

A Thankſgiving.

I Will always give thanks unto the LORD, his praiſe ſhall ever be in my mouth. Thou art my GOD, and I will thank thee; thou art my GOD, and I will praiſe thee. I will ſing unto the LORD as long as I live, I will praiſe my GOD while I have my being. Praiſed be GOD, who hath not caſt out my prayer, nor turned his mercy from me. Bleſſed be the Lord GOD, even the God of *Iſrael*, who only doth wondrous things. And bleſſed be the name of his majeſty for ever; and all the earth ſhall be filled with his majeſty. *Amen, Amen.*

For Deliverance from trouble.

BE merciful unto me, O GOD, be merciful unto me; for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until theſe calamities be overpaſt. Deliver me, O LORD, from my enemies; for I flee unto thee to hide me. O keep my ſoul and deliver me; let me not be confounded, for I have put my truſt in thee. Mine eyes are ever looking unto the LORD; for he ſhall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I am deſolate and in miſery. The ſorrows of my heart are enlarged, O bring me out of my troubles.

An Addreſs immediately before public Worſhip.

O LORD, I humbly beg thy holy Spirit to help my infirmities; pour upon me the Spirit of grace and ſupplication: help me to praiſe thy holy name, to hear thy word with reverence and godly fear, to receive it with faith and love, that I may be made wiſe unto everlaſting ſalvation, through JESUS CHRIST our Lord. *Amen.*

Another after it is done.

O LORD, pardon the iniquity of my moſt holy things, my wanderings in prayer, and my inattention in thy ſervice; ſanctify my memory to retain the truths I have heard; and deal with me, not according to my deſerts, but according to my needs,

needs, and thine own rich mercies in JESUS CHRIST my bleſſed Lord and Saviour. *Amen.*

An Addreſs before Meat.

SAnctify, O LORD, we beſeech thee, theſe thy good creatures to our uſe, and give us grace to receive them ſoberly, and thankfully; and to eat and drink, not to ourſelves, but to thy glory, through JESUS CHRIST our bleſſed Lord and Saviour. *Amen.*

An Addreſs after Meat.

BLeſſed be the LORD, who daily loadeth us with his benefits, and giveth us all things richly to enjoy; we thank thee, O LORD, for our preſent refreſhment; continue to feed our bodies with the bread that periſheth, and nouriſh our ſouls with the bread of life to life eternal, through JESUS CHRIST our Lord. *Amen.*

A REMEDY

A

REMEDY

GOD's own providing for a Sinner's guilty Conſcience.

HEB. IX. 14.

How much more ſhall the Blood of CHRIST, *who through the eternal Spirit offered himſelf without Spot to* GOD, *purge your Conſcience from dead Works to ſerve the living* GOD?

AS Sin is the greateſt Evil, that which takes it away is the greateſt Bleſſing to the Guilty. Every thing has failed anſwering that End, but the *Blood of the everlaſting Covenant*; this purges the Conſcience from dead Works.

Sins

Sins are called *dead* Works, becauſe they deſerve eternal death, which is the certain Wages thereof.

By *purging the Conſcience from dead Works*, we are to underſtand, cleanſing the Conſcience from the Guilt that was contracted by the committing them, ſo that the Perſon is made free from them by having a Pardon. It was to take away Sin from the Guilty, the *Blood of* CHRIST was ſhed (*a*). This is the *infinite Remedy* that GOD of his own Accord, out of his great Kindneſs, provided. It is really effectual, by Reaſon of the infinite Dignity of the *Perſon*, who is of boundleſs Worth and Merit; he is the *true* GOD, *and eternal Life* (*b*). Accordingly *his Blood*, which is unſpeakably precious, takes away all Sin (*c*). It alone has procured a compleat Pardon " for a great Multitude that no Man can number, out of all Kindreds, and Tongues, and People, and Nations (*d*)." It is ſhed for ſuch as are under the Power of *Satan*, for the Loſt and Undone, for Publicans and Harlots, for ſuch as have no Strength to pray, love GOD, or to do any Thing that is good; for the Wicked and the Ungodly, for the Enemies of GOD himſelf (*e*).

The

(*a*) Matt. xxvi. 28.
(*b*) 1 John v. 20.
(*c*) 1 Pet. i. 19 1 Joh. i. 7.
(*d*) Rev. vii. 9.
(*e*) Rom. v. 10.

The Charge given by the LORD himſelf, after his Reſurrection from the Dead, was to preach theſe glad Tidings: *Go*, ſaith he, *into all the World, preach the Goſpel to every Creature.* Accordingly they proclaimed Peace through his blood *(f)*, aſſuring all that heard them, *that, through his Name, whoever believed, ſhould receive the Remiſſion of Sins (g).* Could we aſk the various Sorts of Sinners that have been ſaved, and are now in Heaven, how they came there; they would all of them aſcribe their Salvation to JESUS CHRIST. The Extortioner, the Perſecutor, the Swearer, the Unclean, the Thief, and the Drunkard, how came ſuch Wretches to enter that holy Place, to be in the Preſence of the infinitely pure JEHOVAH? They would praiſe the Riches of free Grace, in and thro' the Atonement; and would ſay, JESUS *loved us, and waſhed us from our Sins in his own* Blood *(h). He was ſlain, and has redeemed us to* GOD *by* his Blood *(i). Our Robes were waſhed, and made white in the* Blood of the Lamb *(k).*

The Conſcience is purged, before the Perſon ſerves the living GOD; ſo that though you have not, nor cannot ſerve GOD aright, the

(*f*) Acts x. 36.
(*g*) Acts x. 43.
(*h*) Rev. i. 5.
(*i*) Rev. v. 9.
(*k*) Rev. vii. 14.

the Cleanſing, which is the forgiveneſs of Sin, is free for whoever believes (*l*). It is for the Sinner as a Sinner, for the Ungodly. —It is without Money and without Price.— Any Sinner, whoever will, let him take of the Water of Life freely; for it is a Fountain open to cleanſe from Sin and all Ungodlineſs (*m*). It is the Kindneſs of Heaven, ariſing out of the unſearchable Riches of GOD's Grace, and very conſiſtent with the infinite Juſtice and Glory of the Almighty.

SINNER. *Queſt.* 1. As *his Blood* was not ſhed to cleanſe the Conſciences of all, how can I have any Satisfaction that the Benefit belongs to me?

Anſw. If you believe, you may depend upon it it is yours, as ſure as the Proclamation from Heaven is true (*n*).

SINNER. *Queſt.* 2. Believe what?

Anſw. Believe theſe two Things:

1. That GOD out of his infinite Kindneſs, gave his Son to be a complete Saviour, and that he has done all GOD requires, and the Soul wants.

2. And believe that what CHRIST did, is free for the Wicked and the Ungodly, for the graceleſs and unqualified periſhing Sinner. As

(*l*) Acts xiii. 39.
(*m*) Zech. xiii. 1.
(*n*) John iii. 14—16. Acts xiii. 39.

As ſoon as this is underſtood, there is Relief, in what Condition ſoever the Perſon finds himſelf. It is then the Conſcience is purged by the Atonement or *Blood of* CHRIST. Where there is no Relief, there is ſome Defect in the diſcerning or belief of this Truth, 1. Either from a Suſpicion that there is not enough done to ſuit him, which amounts to the ſame Thing as not believing JESUS to be the CHRIST; or, 2. From a Miſtruſt that it is not free, which is a Diſbelief of the Goſpel; for that again and again aſſures us, it is free to every one that believes.

The Caſe is evident; for if CHRIST has done all that GOD required and the Soul wants, and there is a Proclamation from the King of Heaven, that this is intirely free; if I am not relieved thereby, it muſt be becauſe I do not credit it, which ariſes from my not underſtanding the Tidings to be true; for every thing I underſtand to be true, I muſt believe, whether I will or no.

Accordingly the Work of the Spirit of GOD is to teach a Perſon to *know the Things freely given to us of* GOD (*o*). For inſtance, ſuppoſe you have been a *Heathen*, *Pagan*, Drunkard, Swearer, Unclean: If you underſtand the Goſpel, you muſt believe the glad Tidings therein ſuits you. If you have been

(*o*) 1 Cor. ii. 12.

been hypocritically false, it suits your Condition. Are you in a dead unprofitable Frame, that you can neither love GOD, nor do any thing aright? The good News is every way suitable to one in your Circumstances. Is there Enmity in your Heart against GOD and his Ways? Consider the *precious Blood* was shed for Enemies (*p*). Suppose you can do, nor bring nothing to recommend you, it suits there, for it is free. When the Spirit of GOD teaches any one to understand the plain Report of the Gospel concerning the Atonement thus, the Conscience is purged, there is Relief, there is Ease immediately, without any more ado. This begets love to this free Salvation (*q*): The wonderful Kindness discovered therein, which is the Love of GOD; the Consequence is the serving the living GOD, which is quite opposite to the service of Sin (*r*), the Worship of *Mammon* (*s*), and the Friendship of the World (*t*). If your Conscience be purged from dead Works, you are called upon by him in his Word to his Service, and informed there what Service he has for you, and at the same Time it tells you, that where he is, there shall his Servants be ere long.

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(*p*) Rom. v. 10.
(*q*) 2 Cor. v. 14. 1 John
(*r*) Tit. ii. 11. 12.
(*s*) Matt. vi. 24.
(*t*) James iv. 4. 1 John ii. 15.

SINNER. *Queſt.* 3. But I can find no Love to GOD and his People, and without that, how can I have Relief from the *Blood of* CHRIST? for where Love is wanting, nothing profits.

Anſw. The *Blood of* CHRIST is ſhed for the Unqualified, to purge the Conſcience from that Sin, of not loving GOD, who is infinitely deſerving of all our Love—it has procured a Pardon of that great Sin *(u)*: And can I forbear loving of that which cleanſes me from the Defects of my Love? This underſtood, will kindle in your Heart Love to GOD, and his People, above all Things you have ever yet known.

SINNER. *Queſt.* 4. What ſhall I do for him that has done ſuch a Kindneſs? I ſee now plainly, that where Sin has abounded, Grace did much more abound. I ſee what CHRIST has done, ſuits wicked, ungodly, graceleſs me: And if I diſbelieve the Freeneſs of it, I diſbelieve the Goſpel of GOD. —O bleſſed be GOD for JESUS CHRIST! He has holpen me, a wretched Sinner, in my low Eſtate! I find now the Grace manifeſted in the Atonement, is enough for me. This *precious Blood* ſaves, juſtifies—it purges my Conſcience from Guilt—I have Peace—what I wanted to find in myſelf, I ſee now in another.—I know it is a Truth as ſure as GOD's Word

(*u*) 1 John v. 17. Acts viii. 39.

A REMEDY.

[illegible] that *by the Obedience of One* [illegible] *shall be made righteous* (*w*). [illegible] satisfied that whatever my Soul wants, is already done and finished, and is free.

This great [illegible] shall, during my Pilgrimage, be [illegible] Confidence and Truſt. I aſk you, how [illegible] I behave for the future? What ſhall I [illegible] It is my Heart's Deſire to be obedient.

Anſw. Take up your Croſs, and follow CHRIST (*x*), by trying to obſerve all Things he commands (*y*). *Go forth unto him without the Camp, bearing his Reproach* (*z*).

2. Imitate the Kindneſs ſhewn you, by forgiving others (*a*); and loving Enemies.

3. Continue in the Apoſtles Doctrine, in Fellowſhip with the Diſciples, in Breaking of Bread, and in Prayers, from this Time forward (*b*). In obſerving theſe three Things I have now mentioned, you will *make your Calling and Election ſure* (*c*); and it will be a Proof to you, that your Joy is not the Joy of the Hypocrite, and that your Lamp will not go out when the *Bridegroom* comes.

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(*w*) Rom. v. 19.
(*x*) [illegible]
(*y*) [illegible]
(*z*) Heb. xiii. 13.
(*a*) Matt. xviii. 21--35. Luke vi. 27.
(*b*) Acts ii. 42.
(*c*) 2 Pet. i. 10.

[illegible] the Scriptures referred to very carefully.

(*)

[illegible] I S.

[illegible] when pure